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This selected and annotated bibliography deals with the role of education in social change and attempts to bring together the educational literature relevant to the developing nations of Africa. The educational experiences of the emerging nations provide rich source material for anyone probing the enlarging role of education. Most of the documents are from the 1950s; they cover the following subjects: Administration and Control; Education and Change; Educational Planning; Teachers, Teaching, and Students; Vocational, Technical, and Special Education; and Bibliographies in African Education. Most sections contain three subdivisions: Books; Documents; and Periodicals. (se)

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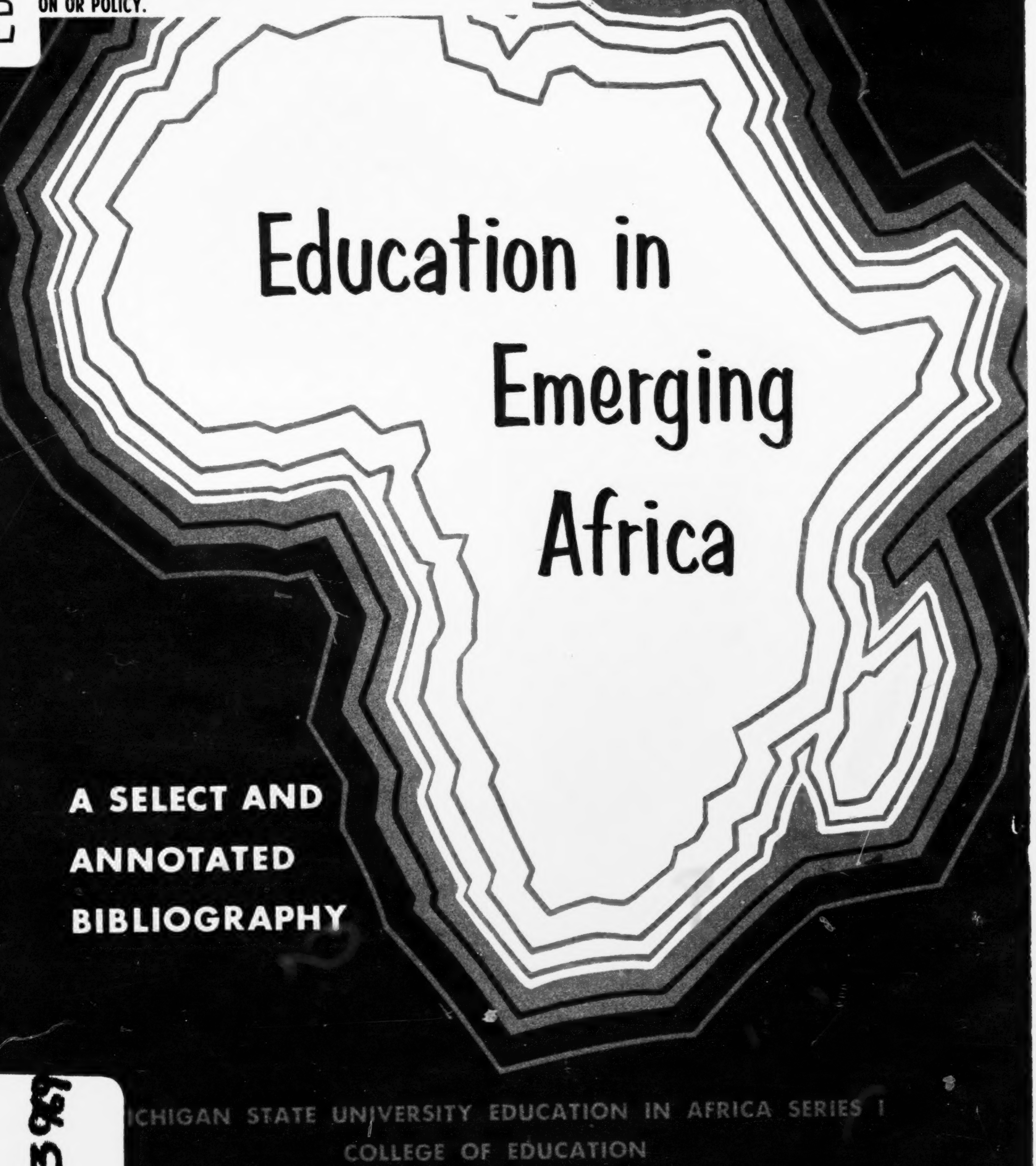

# Education in Emerging Africa

## A SELECT AND ANNOTATED BIBLIOGRAPHY

ICHIGAN STATE UNIVERSITY EDUCATION IN AFRICA SERIES I
COLLEGE OF EDUCATION
*In Cooperation with International Programs and*
*African Language and Area Center*

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# EDUCATION IN EMERGING AFRICA

## A Select and Annotated Bibliography

Cole S. Brembeck

John P. Keith

MICHIGAN STATE UNIVERSITY EDUCATION IN AFRICA SERIES 1

COLLEGE OF EDUCATION

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African Language and Area Center

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# INTRODUCTION

This bibliography attempts to bring together the educational literature which is relevant to the development of the new nations of Africa. As these new nations emerge from traditional to modern societies education is called upon to perform new tasks. In a traditional society education can be content to serve the old. In an emerging society education must perform a most difficult dual function: preserve the good roots, while grafting on new branches which will bear rich fruit. The educational programs of Africa may be understood better within this context of rapid social change.

The construction of this bibliography is a facet of a research study undertaken with Professor Wilbur Brookover dealing with the role of education in social change. The educational experiences of the newly emerging nations provide rich source material for anyone probing into the ever enlarging role of education in the modern world.

There is no effort to be definitive about education in Africa. The available literature is far too great to encompass within a single bibliography. This particular material is selected with a view to shedding light on the changing role of education in contemporary societies. Most sources are rather amply annotated with the hope that the fuller treatment will have greater use for the reader.

We wish to express appreciation for the assistance which has made this volume possible. Funds for research were provided from a Ford Foundation grant to the Michigan State University Office of International Programs. Funds for publication were provided by the College of Education, with the assistance of the African Language and Area Center.

# ADMINISTRATION AND CONTROL

## Books

Parker, Franklin, African Development and Education in Southern Rhodesia, Columbus, Ohio State University Press, 1960.

The immediate administrative problem is how best to plan and organize for African school growth. Funds and staff for more schools are obvious needs which in the past were belatedly met in the face of crises.

In the light of historical perspectives certain future trends may be conjectured:

1. The weight of administrative control of African education will undoubtedly become increasingly burdensome unless adequate corrections are made.
2. There are indications that mission schools will decline in proportionate number.

## Documents

Her Majesty's Stationery Office, Survey of Developments Since 1953, (Command Paper 1149), London, Her Majesty's Stationery Office, 1960.

Northern Rhodesia. There are local education authorities, one for each of the eight provinces and one for each rural or urban administrative district in the country. The local education authorities are valuable organs of local government. They have considerable responsibilities, including responsibility for the expenditure of large sums of public money. They have their own banking accounts for the disbursement of these funds, which they receive mainly from the Territorial Government and the native authorities. In 1957/58 local education authorities were responsible in this way for current and capital expenditure amounting to 1,689,494 pounds.

A new African Education Ordinance, promulgated early in 1952, provided for the establishment of local education authorities in all provinces and districts, for the appointment of school councils and for stricter control over the management and regulation of schools. In 1959, the Department of African Education became a Ministry. The long term aims of this Ministry were: to extend facilities as resources permit, to extend facilities for secondary and technical education and training and to provide adult education courses for those who wish to continue their education, especially women.

As an initial step towards achieving the first aim, the government has sought to make the four-year lower primary course available to all. The next stage is to provide a six-year course for all, beginning in the urban areas.

Nyasaland. The Advisory Committee on African Education normally meets several times a year. This advisory body, set up under the Education Ordinance, is under the chairmanship of the Director of Education. The committee includes the following nominated members: (1) Four members representing the Protestant missions, of whom not less than two must be Africans. (2) Three members nominated by the Roman Catholic missions, of whom not less than one must be African. (3) One member nominated by the Governor. (4) Two women members nominated by the Governor to represent African female education, of whom at least one must be an African. (5) Ten African members nominated in such manner and by such persons as the Governor-in-Council, after consultation with the Advisory Committee, may from time to time determine. The committee therefore is required by law to have a majority of African members.

Southern Rhodesia. Under the Constitution, primary, secondary and technical education for Africans is the responsibility of the territorial governments.

Education is a matter of special importance to Africans; and there is probably no other subject of territorial concern about which they feel more deeply. Two of the territories, and the Federation itself, have franchises which are based partly upon education qualifications; the possession of such qualifications has thus become politically, as well as economically and socially, desirable.

Departmental Administration

1. Head Office - The Director of Native Education.

2. Divisional Inspectorate - The country is divided into five divisions each with a Divisional Inspector and three or more Circuit Inspectors.

3. The Superintendent - In the management of schools the keystone of the system is the Missionary Superintendent, who may be either African or European. Grants in respect of superintendence and traveling are made by the government to superintendents and their assistants, providing they pay a specified number of visits at specified intervals and of specified duration, to their schools each year.

4. Native Education Advisory Board - The Native Education Advisory Board is a statutory body, which meets under the chairmanship of the Director of Native Education. The Board elects its own Standing Committee. Its functions are to provide for the elucidation and adjustment of ideas between the Department and the missions: to make recommendations to and to advise the Minister in matters submitted to the Board.

South African Government, The Progress of the Bantu People Towards Nationhood, South African Government Information Services, Vol. 2, (no date).

One of the major objectives of the Bantu Education Act of 1953, was to insure the active participation of the Bantu in the management of their schools in which they previously had little or no say. This objective is in line with the Union's policy of growing participation, by the Bantu, in affairs which concern them.

In order to increase the share of the Bantu in the management of their own schools, a vast net-work of all-Bantu school committees and boards was established. The local control and administration of these schools was handed over to these bodies.

The school boards and committees, established since the 1953 School Act, consist entirely of African parents or other interested Africans. There are 30,000 parents on the committees and 4,000 parents on the school boards. Each Board exercises control over 20 to 25 schools. Each School is under the immediate supervision of a committee. School enrollment has increased 60 per cent since the formation of the school boards and committees.

UNESCO, World Survey of Education, Paris, UNESCO, 1955.

The Department of Education in Lourenco Marques exercises general authority over all schools in the territory. Subject to general regulations by the government, missions are assisted in educational work. The main part of African schooling is insured by Catholic missions whose system includes primary, secondary and vocational schools.

United Nations, Non-Self-Governing Territories: Summaries and Analyses of Information Transmitted to the Secretary General During 1948, Lake Success, New York, United Nations Publication, 1949.

Ghana. A Central Advisory Committee gives advice on educational matters to the Education Department of the Colonial Government. Membership of the committees is representative of: native authorities, principle education units, the Education Department, and the Gold Coast Teachers Union. Additional members are: one member for women and girls education, and any outstanding members of the community who have made a study of educational affairs. This Advisory Committee established in 1942, expresses to the government the general trend of public opinion on educational affairs.

Northern Rhodesia. In Northern Rhodesia, representatives of: (1) local mission groups, (2) native authorities, and (3) school councils and committees, form the local Advisory Committee to the Provincial Education Officers (6 provinces). These provincial officers and a second Advisory Board on syllabuses and examinations, form the principal Advisory

Board to the Director of the Department of Education.

United Nations, Non-Self-Governing Territories: Summaries and Analyses of Information Transmitted to the Secretary General During 1949, Lake Success, New York, United Nations Publication, 1950, Vol. 1.

French West Africa. In French West Africa, by an order of 21 October 1944, a Superior Council of Education was set up under the authority of the Governor-General. The council is composed of senior officials, indigenous members of the legislature, and religious authorities. The council is responsible for education both public and private.

Corresponding councils exist for the four territories of the Federation of French Equatorial Africa. (Now, 1960, the Republic of Chad, the Central African Republic, Gabon, and the Republic of Congo.)

Kenya. There is a high degree of participation by all races. European and Indian government schools have school committees, on which officials and non-officials are represented. Within municipalities, African school area committees are formed, and, both the local Native Council and missionary interests are represented on the eighteen district education boards which serve the rural areas.

Morocco. In Morocco, a Vizir representing the government of the Sultan collaborates with the French Resident-General in the administration of public schools. The Islamic religious schools and universities being under the Vizir's exclusive control.

Swaziland. The Board of Advice on African Education which consists of representatives of missions, tribal authorities and government appointees, advises the government on all matters referred to it or on which it wishes to tender advice.

Generally speaking, the African population has not yet reached a stage of wishing to participate actively through school communities in the affairs of the schools, but there appears to be increased interest. The formation of advisory committees has been encouraged.

Tunisia. A Council of Education, composed of three Frenchmen and three Tunisians, advises the Director of Public Instruction on educational and administrative matters. This central Council of Education is divided into four sections, each of which gives advice on one of four branches of education, viz., primary, secondary, technical, and modern Koranic education. In each of these four sections, parents and educational organizations serve on advisory committees of lesser importance.

United Nations, Non-Self-Governing Territories: Summaries and Analyses of Information Transmitted to the Secretary General During 1949, Lake Success, New York, United Nations Publication, 1950, Vol. 2.

Basutoland. There is a Central Advisory Board for African Education and in each district there is a District Advisory Committee. On both the Board and the committees the majority of members are African. The Basutoland African Teachers Association elects representatives to both the advisory bodies.

Nyasaland. Under the present organization of educational administration, the Governor-General is advised on educational matters by four separate committees composed of: (1) Representatives of African, (2) European, (3) Asian, and (4) Euro-African communities.

United Nations, Non-Self-Governing Territories: Summaries and Analyses of Information Transmitted to the Secretary General During 1950, New York, United Nations Publication, 1951, Vol. 3.

Gambia. In Gambia, the Board of Education is composed of four ex officio and twelve nominated members, who include: a member of the legislative council, three persons representing Anglican, Methodist and Roman Catholic missions, three

Africans representing the Moslem community and the Protectorate, one person representing Gambia teachers, four others representing female and other phases of education. The Board discharges functions assigned to it by the Governor, in particular it recommends changes in the educational law, and otherwise advises on school reports.

Uganda. The Provincial Commissioners have power to establish local education authorities. The Governor may appoint a native government to be the local education authority. These education authorities are under the chairmanship of senior administrative officers of the area. A board of 15 members, of which three are appointed by the native government, assist the senior administrative officer in educational matters. Six members of this group are representatives of religious school owners.

United Nations, Non-Self-Governing Territories: Summaries and Analyses of Information Transmitted to the Secretary General During 1952, New York, United Nations Publication, 1953, Vol. 1.

Kenya. Two new District Education Boards were formed in 1951. With the exception of the small Tana River African District Council in the Northern Province, all areas now are under the jurisdiction of an African District Board. These boards have the control of both primary and intermediate education, and they must provide the financial structure for such a system.

Nigeria. Nigerians are participating increasingly in the formulation and execution of education policy. There are a number of important consultive committees with strong local representation, which advise the Education Department. Local authorities are empowered to levy rates for educational purposes. The policy in adult education is to get native administrators to initiate, control, and finance literacy campaigns. The Central Department of Education reimburses the native administrators for supervision and instruction expenses in the more backward area.

United Nations, Special Study on Educational Conditions in Non-Self-Governing Territories, New York, United Nations Publication, 1954.

The 1950 Committee on Information from Non-Self-Governing Territories made the following observations:

1. For educational systems to be effective, indigenous peoples must control educational policies.
2. To ensure success of a school system, the indigenous population must be concerned with all questions affecting that system.
3. The form of participation is less important than its spirit and effectiveness.
4. The administrative member has a responsibility to share its experiences with the new makers of educational policies.

It has been recognized that authority for local education matters should be exercised by local councils. However, many education councils, lacking in experience, need supervision in order to prevent serious financial and other mistakes. It is recommended that African District Councils pass through the following stages to responsible maturity: (1) a nominated Advisory Board, (2) a representative Advisory Board, (3) such a board with executive functions, (4) a committee of the District Council with added members, and (5) an African District Council with full powers for implementing an educational system.

Efforts enlisting wider participation by nationals, have since 1950, brought about the need for various safeguards to maintain the standards of education. Safeguards are needed to maintain the status of teachers, to allow African development of administrative capacity, to ensure the educational program from inefficiency and financial chaos. It is recommended that:

1. Advisory committees become increasingly executive.
2. Positions such as local governors and local education authorities afford excellent training ground for wider responsibilities.
3. Young educated men and women must be guaranteed

a fair share of authority, if necessary by appointment, or adults will monopolize government.

United Nations, Special Study on Educational Conditions in Non-Self-Governing Territories, New York, United Nations Publication, 1960

Kenya. Local government authorities have not yet assumed complete educational responsibilities. Local government authorities and school managers are represented on the District Education Boards which advise the organization on the financing of primary and intermediate education. In the twenty three boards in native land units, all the representatives of the local government authorities are African.

Nigeria. In Nigeria the educational structure was decentralized in 1954; full responsibility for planning, implementing and financing educational policy has passed to the regional governments and has become the responsibility of regional Ministers of Education. Consequently, in the same year the functions of the Central Board of Education were devolved on the regional Boards of Education. The Nigerian Union of Teachers, various voluntary agencies and private schools are represented on the regional Boards of Education.

Nyasaland. Under the 1954-59 Primary Education Plan, education committees which had been of a purely advisory character, were accorded certain executive functions, such as the responsibility for the payment of all grants-in-aid for primary education. To supplement the financial aid granted by the central government, a number of districts levied additional dues for primary education. Apart from the above forms of indigenous participation, four Africans were appointed Education Officers in 1955.

Uganda. Since 1954, the district councils have assumed responsibility for African primary education and have become local authorities. The actual work is carried out by committees of these local authorities. The committees are equally divided between the members appointed by the local authorities and those who represent the teachers and voluntary agencies. Local education authorities receive grants from the central government towards the cost of education, but are responsible for 50 per cent of the primary education development charges.

United States Department of Health, Education, and Welfare, Information on Education Around the World, Washington, Bulletin No. 41-NE, 1960.

The compiler of this article, Mr. Abul H. Sussani, gives a brief historical introduction to the country of Tunisia. He then gives general statements concerning elementary and secondary education in Tunisia. He concludes with a resume of teacher training and higher education. On the last page is a chart illustrating the various educational stages in Tunisian education. A selected bibliography is included.

## Periodicals

Duffy, James, "Portuguese Africa (Angola and Mozambique): Some Crucial Problems and the Role of Education in their Resolution," Journal of Negro Education, Vol. 30, 1961, pp. 294-301.

The Portuguese African policy is one of the assimilation of the primitive African child into Portuguese adulthood. To bring about this evolution two school systems are used. The first, a three year program, is an initiation system teaching the rudiments of Portuguese. The second system is conducted entirely in Portuguese. The majority of Africans are not sufficiently trained to enter this second school system.

The Portuguese claim they are lowering the illiteracy at a rate of 2 per cent per year. 1955 illiteracy tables showed that 98 per cent of Portuguese Africans were illiterate. Duffy states that in the past there has been considerable variation between official pronouncements and what was actually being accomplished. School tables for 1955-1959 are given.

Parker, Franklin, "Education in the Federation of Rhodesia and

Nyasaland," Journal of Negro Education, Vol. 30, 1961, pp. 286-293.

The Federation composed of Southern Rhodesia, Northern Rhodesia, and Nyasaland, comprises one of the testing grounds for multi-racial living. Politically the racial divisions in Parliament have not been proportionate to the population and this has caused costly riots.

Racially divided school systems are held to be advisable due to the varied backgrounds, thinking and advancement levels of the various races. A review of the various systems is given.

The Times Educational Supplement, "African Headmaster," The Times Educational Supplement, Vol. 2071, January 14, 1955, p. 36.

Until 1955 all headmasterships under the Native Education Department were held by Europeans. After this date, as far as is possible, the headmasterships will be given to Africans. The new move, partly accounted for by expediency (with so many new schools opening) may have important effects. In future years, an African's most impressionable years will be increasingly spent under the supervision of one of his own people.

The Times Educational Supplement, "Keys to Progress in Kenya," The Times Educational Supplement, Vol. 1860, December 22, 1950, p. 976.

The main objections by the Africans to the Beecher Report were:

1. One-sided representation on the Beecher Committee.
2. None of the African suggestions were accepted.
3. The government should take full control of African schools and missions which teach only theology.
4. The four year primary course was insufficient.
5. Exception was taken to the idea that only Europeans could be inspectors and advisors.

The Africans also appealed for more technical education.

The Times Educational Supplement,"Nigeria Marches On," The Times Educational Supplement, Vol. 2083, April 22, 1955, p. 355.

An educational law has been passed by both legislative houses. Among many innovations, it sanctions the setting up of the Regional Advisory Board of Education, a Teachers' Council, and a Teachers' Terms of Service Committee. For the first time local communities will have a major say in their development, for the law now approves the setting up of local educational authorities.

The Times Educational Supplement, "Progress in Uganda," The Times Educational Supplement, Vol. 2034, April 23, 1954, p. 393.

Uganda is the first African country to put into practice the major recommendations of the British Colonial Conference on African Education held at Cambridge in 1952. As a result there has been rapid development of facilities for the training of teachers.

Uganda will be the first African country to set up local education authorities with competence and responsibilities corresponding broadly to the financial and executive powers of an English authority, and modified only in the sense that there are closer safeguards provided against inefficiency, injustice or financial suicide.

White, A., "Swazi National Schools," Oversea Education, Vol. 30, 1958, pp. 62-63.

This article is a report of the development of the Swazi National Schools. This system of secondary schools is under the supervision of the government, yet it was started and is maintained by the Swazi people.

The first school was started shortly after the present Paramount Chief was sent away to school out of Swaziland. The Swazi worried about his safety, yet he needed to be educated. To correct this danger they levied a tax on their people to begin secondary education centers in Swaziland.

The experiment started in 1907, with the expenditure of 1,000 English pounds. Today, Swazi spend fifteen times this amount on their national schools. The national schools have high academic standards and are providing teachers for government, national, and voluntary school systems.

# EDUCATION AND CHANGE

## Books

Apter, David E., The Gold Coast in Transition, Princeton, Princeton University Press, 1955.

The three main political organizational outlines are present in the Gold Coast:

1. The first is a return to the traditional system of tribe, lineage, clan, and chief. While the vitality of these traditional systems is difficult to evaluate, it is quite clear that in many places throughout Ghana, they are far from dead. A considerable body of opinion is in favor of recreating the old system insofar as this is possible, with certain modifications. Within this body is one extreme which seeks a kind of agrarian communism in which the modern tribe is the corporate landowner (as was traditional) while modern methods make this an effective producing unit.

2. The second major source of political institutional transfer can be roughly described as Marxist. This approach would involve changing the social and economic organization of society, the setting up of a "bootstrap" economy, and defining goals and objectives toward which the total efforts of the public are directed.

3. The third source is the British parliamentary system of government.

Profound problems await solution in the Gold Coast. Political institutional transfer, in substance, means the operation of a host of financial schemes, statutory boards, agencies, welfare and housing projects, cooperatives, banks, within the context of parliamentary government. How these complex operations and functions fit into the entire range of political operations must be learned by the Africans themselves. For this, well-trained personnel is needed, with high standards of honesty and efficiency.

As the processes of institutional transfer occur, Ghana is in a precarious economic position; in fact, her economy is termed fragile. The real problem confronting Ghana and other underdeveloped countries is how to economize in the use of foreign capital, and at the same time utilize all capital, including the social indigenous heritage itself, to achieve new goals of social action with the least unnecessary social disintegration and disharmony.

For those Africans who moved to westernized patterns of life, through the medium of education, the pressure of the traditional social obligations appeared as a milestone. Detribalized Africans formed a social status group composed solidarity of units having British type orientations. These people provided a reservoir from which Africans were selected, recruited and rotated in important office and duties in the colonial government.

For those Africans remaining in tribal society, and for the growing numbers of partially educated groups whose opportunity for economic advancement was limited, there were few outlets. They became marginal in their society.

Among this growing group of partially educated people, old allegiances tended more and more to be subverted. Pressures on the family were greater and the family unit tends, today, to be less a source of strength than the obstacle. The old in the society tend to view the young with fear. In the process new aspirations toward independence, status and rewards were being defined. In some cases the gap between aspirations and achievement is met with apathy; in most cases, however, it is met with nationalism.

Apter, David and Robert Lystad, Transition in Africa, Boston, Boston University Press, 1958.

Nationalism in the British territories in Africa has resulted in a series of constitutional reforms. These have come as consequences of general patterns of development in the colonial territories. Some time in the history of the colonies an identifiable degree of coherence has emerged from the original inchoate and inarticulate antagonism to colonial administration. The perspectives of the colonials have sharpened, their grievances have clarified, acquired solidity, and generated well defined issues. Chiefs have realized their increasing inability to rule their districts as before. Education, commercialization, religion, urbanization, occupational specialization, all have come to exert pressures which have been subversive of both the traditional and colonial systems and have led toward a new synthesis of political systems.

As these patterns developed, simple reforms on an "ad hoc" basis have tended to multiply difficulties; instead of providing permanent solutions, they have mainly come to herald subsequent major constitutional advances. In response to the strong nationalist call for self-government, these advances have embodied a progressive change from emphasis upon local government to emphasis upon a national government, national political parties, principles of representation by election and upon representative assemblies impowered to consult, advise, and legislate. These changes have been incorporated into successive interim constitutions prepared by the Colonial Office in the attempt to introduce a measure of stability and controlled advance in rapidly changing situations.

Batten, T. R., Communities and Their Development, London, Oxford University Press, 1960.

Batten's book is an introductory study to the subject of community development. He makes special references to various agencies involved in community development.

He devotes one chapter to the school as an agent in the community. In it he notes that with few exceptions, the school has not been very effective in helping small communities adapt themselves constructively to change. The reason for this is thought to be, that the school is essentially a foreign institution with little direct relevance to community life. Batten cites heavy drop outs and poor attendance figures as symptoms that the school has only a negligible effect on community life.

Batten, T. R., Problems of African Development, London,
Oxford University Press, 1960.

Most Africans are naturally more anxious for freedom than for anything else, but they have many problems which even independence does not solve. Independence does not make poor people rich, illiterate people literate, hungry people well fed, or sick people well, nor does it ensure good government. Real progress depends on the solving of a whole range of difficult problems, whether economic, social, or political, of which gaining independence is only one.

Success in solving these problems will depend on progress of four main kinds. First, that the people learn how to produce more wealth, both for personal consumption and also to pay for the many government agencies such as schools, hospitals, roads and water supplies they feel they need. Secondly, there is the need for everyone to become literate, able to understand the changes that take place, able to play his part if wisely controlling the destinies of his country. Thirdly, more higher and technical education is needed, so that more people become qualified for administrative and technical posts at every level in government service and in industry. Fourthly, much progress still needs to be made in creating a strong national feeling among a whole mixture of peoples, each with its own language, customs, and traditions.

Self-government implies a great increase in the existing provision of education on another ground. "Self-government" after all, implies that there is already developed a social and political unit to which the grant of self-government can be made. But in most tropical African territories there are people of many different races and tribes, many of whom do not have a really strong national loyalty. Although there are many influences helping it to grow, it is unlikely to affect the whole mass of the people until education is more widespread and until the teaching of some lingua-franca has broken down the existing barriers of language. A wider loyalty can only flourish on the basis of common understanding of common interests. Thus the general desire for rapid political, social, and economic development provides governments and people with strong incentives for speeding up educational development.

Much of the land in Africa is unsuitable for farming. Much of it, especially in the drier parts of the East African uplands, is grass country, suitable only for cattle herding; while even in the farming areas much of the land is equally or better suited for grazing. In such places the people usually keep cattle, sheep, and goats. Rightly used, these animals can contribute very greatly to African prosperity, but unfortunately they are too seldom rightly used except where mixed farming has been soundly established.

Most Africans still value animals differently from Europeans. Europeans value cattle for what they can produce and do not count each animal as a unit of wealth. Africans do not value their animals as producers but often the most important thing to them is the number they possess. The cattle are a trust to the present generation from the past one; they are a medium between the people who are here and those who are no longer here. . . . They are heirlooms, emblems of the status of the family.

People everywhere are slow to change their basic customs and beliefs and it is inevitable that the pastoral peoples have been slow to change their ideas about their cattle, even when they have accepted other changes.

Today, with certain exceptions, much African labor is still inefficient by standards common in more prosperous countries, and the output of wealth per head is thus very small. While this remains true of production, African claims to high standards as consumers must remain unsatisfied. In many places the standard of living of the peasant is deplorably low, but even so he is able to maintain it only by gradually destroying the soil he lives on. This is the more unfortunate since most parts of Africa are quite unfitted for large-scale industrial production and it seems that agriculture must always be a principal source of wealth. The basic and immediate need is for efficient farmers, able and willing to adopt new methods to meet a changed situation. The traditional system of shifting cultivation is now often hopelessly overstrained to produce cash crops as well as food. Unless the existing burden on the land can be lightened, matters will get worse, and the standard of living in the home villages will deteriorate even below the existing level.

Campbell, J. McLeod, African History in the Making, London, Edinburgh House Press, 1956.

The 1925 Advisory Committee Report on Education in Africa stated that: "Since contact with civilization, and even education itself, must necessarily tend to weaken tribal authority and the sanctions of existing beliefs, and in view of the all-prevailing belief in the supernatural which affects the whole life of the African, the greatest importance must be attached to religious teaching and moral training."

The 1952 Cambridge Conference on Education reiterated the tenor of the 1925 statement. It was felt by this (1952) body that "any moral code worthy of the name must rest on the spiritual guidance that comes from deep and sincere religious belief." Education must seek to draw out all that is best in every man and woman and has a three fold duty in preparing men and women: (1) to be good workers, (2) to be good citizens, and (3) to develop insights.

The question is raised about "parental opinion" and the education of children. Present information would seem to indicate that parents take a negative attitude towards their children's education, as revealed in the following:

(1) Appetite for education is not universal throughout Africa. There are areas in which only a few schools suffice to meet the demands for education. (2) A second indication of parental opinion in the matter of education is in the field of "wastage." Parents are suspected of condoning truancy. They seem to feel that schools are a complete waste of the child's

time and their money. (3) The third area of parental opinion is in the area of girl's education. It is pointed out that women themselves are the strongest opponents of change. They fear the effect of contact with Europeans. Education comes as a disruptive force. It excludes groups of girls from the community, and thus saps the power of the older women. Education creates for the older women the prospect that educated girls leave home, and make more work for the older women.

There are numerous incentives for education in Africa. Some of these incentives are:

1. External world conditions have caused Africans to become Africa-conscious. The participation of troops in distant campaigns has enlarged the horizon. Internal events such as the coming of the radio and transportation have helped create a new-found awareness of Africa's place in the world-to-be. This awareness is but one stimulus to educational enthusiasm.

2. Economic and social change has advanced with frightening rapidity. Education is swept along in its train and educational developments, equally rapid, are impatiently demanded.

3. Public opinion wants rapid education so that character can keep pace with material opportunity. The onrush of materialistic opportunity is undermining the familiar moral, social, and societal landmarks. Education is looked to as the stabilizing force in the society to come.

Carpenter, G., and G. M. Wysner, "The Role of Christianity and Islam in Contemporary Africa," Africa Today, C. Grove Haines, editor, Baltimore, The John Hopkins Press, 1956.

Some comparisons of the effects of Islam and Christianity in Africa are as follows:

Islam, while serving as a curb to the excessive practice of polygamy, sanctions it. This question of polygamy is one with which the Christian church in Africa continues to wrestle. It insists upon monogamy. But the very fact of monogamy raises grave social and economic problems in African society.

Wherever Islam has gone, it has developed Koranic schools. In many places Africans have been attracted to Islam because of their desire to learn to read and write. Africans have been attracted by the superiority of the Moslem literate who had some degree of education. Christianity, from its very early days in Africa, has been interested in an educational program much broader than that of the Moslems.

Islam has made its appeal to the Africans because it has been presented to the Africans by Africans and is looked upon as the African religion, while Christianity is looked upon as a "foreign" religion. Yet Christianity at its best has stimulated research into African culture; it has encouraged the production of literature in African dialects; it has sought to emphasize the best in African life.

Islam has made its contribution in building up three important written languages in Africa through its teaching of Arabic-Swahili, Hausa, and Fulani.

Islam has entered African community life without disrupting that life. Hence it has not disturbed one of the great strengths of the African--the community. Christianity with its emphasis on individual religion has frequently been an element in the disintegration of community life.

Coleman, James Smoot, Nigeria: Background to Nationalism, Los Angeles, University of California Press, 1958.

Mission schools taught young Nigerians to aspire to the virtues of white Christian civilization. They encouraged the emulation of European culture, and fostered disdainful feelings toward "heathen" brothers. Mission schools disregarded African cultures and ignored African forms of education.

Curriculum in Nigeria was notably based on English systems. African history or geography was considered nonexistent. Result of this curriculum was the formation of a new class structure which has caused friction between traditional and modern education.

National grievances toward Western education were: The Western education was primarily literary in character and there was not enough of it.

The government in 1930 suggested that the curriculum be based on an African rather than an English standard. This was protested strongly by Nigerians for the following reasons: (1) They did not like the rural, tribal, vocational vernacular and moral instruction of African education. (2) Parity of examinations had been too highly symbolical. The English school certificate to which Nigerians aspired indicated one area of equality with whites. (3) Possession of such a certificate enabled Nigerians to enter universities abroad.

Only complete and unadulterated Western education would satisfy their material and psychological aspirations.

Nigerian leaders continually requested an education for the masses, which would be largely rural and vocational, in contrast to an education which was academic and literary. After World War II, Nigerians moving toward political freedom, demanded and received an education based on vocational and technical training.

Cowan, L. Gray, Local Government in West Africa, New York, Columbia University Press, 1958.

It will not be easy for the Western world to accept the fact that Western social institutions in African hands may bear little except superficial resemblance to their Western counterparts. The absence of some conditions which the West has assumed to be necessary to social advancement need not, in the African context, mean that satisfactory forms for the expression of popular opinion do not exist. A place must be found, for example, in the African democratic system for the traditional rulers; this may well entail a curb on the powers of the people's representatives. It is sufficient that the new institution become part of the structure of African society, in whatever form is most acceptable to its members.

Democratic organs of local government cannot be perfected over night. Continued tolerance is needed, but since the period of tutelage is everywhere nearing its end, the responsibility lies in African hands for adapting Western institutions to the changing needs of African society.

Eells, Walter Crosby, Communism in Education in Asia, Africa, and the Far East, Washington, American Council on Education, 1954.

This book deals, in part, with communist efforts to infiltrate all phases of the educational system of the various East and North African countries. Tribal, clan, and kinship groupings are seen as a deterrent to communistic philosophies.

Communists are past masters of organization. The Party has set up an elaborate network of agencies designated to handle all activities from education and propaganda to guerrilla warfare. In many universities, the student cells are well organized and work very effectively.

Typical communist strategy is to seize upon a popular issue that represents some cause for legitimate discontent. They feed on grievances and strife. To student groups, communism promises academic freedom, student autonomy, and intellectual utopias. Communist student leaders know what they want. They are alert. They are on the job 24 hours a day. They are zealous missionaries for their cause.

Empty stomachs are the best breeding ground for communism. All over Asia and Africa student living conditions are distressing. Dormitories in Japan, India, Indonesia and other countries have five or six students crowded into rooms intended for two.

The political climate is changing in much of Asia and

Africa. University students and professors are taking a leading part in social movements. Students of dark skins sometimes meet racial discrimination when they go abroad for study in America and England. This encourages feeling of resentment and suspicion toward Western nations.

Gelston-Gelles, Robert H., The Economic Development of Underdeveloped Countries and Education, New York, Columbia University Teachers College, 1953.

Pertinent parts of this doctoral dissertation are found in Part III, pages 97-229. This part includes the following topics:

1. The Role of Education in Economic Development
    a. Relationship of education and of economics
    b. Education in relation to needs
    c. Education and ignorance, and Summary
2. Problems of Development
    a. The problem of local leadership
    b. Promotional techniques and finance
    c. Problems of government
    d. Problems of land ownership and population growth
3. The "Better Life"
    a. Problems concerning nutrition, health, clothing, housing, consumption, farming, industry, etc.
4. Problems Connected With Broadening the Educational Base
5. An Integrated Approach: Community Demonstration Centers and Extension Services.

Herskovits, M. J., and R. T. Parsons, "The African Cultural Background in the Modern Scene," Africa Today, C. Grove Haines, editor, Baltimore, The John Hopkins Press, 1956.

The findings of the science of culture should aid us in placing the rapid march of events in Africa in proper perspective, and in anticipating the future working out of present day developments. As minimal in this we recognize that in the long run it will be the African who, in terms of his own cultural history, will be the determining factor in shaping the African cultures of the future. We realize that these African cultures will be different from those of the past; already we see how selective the African can be. Three additional agents of change are these:

1. The agents of change often use considerable pressure to cause people to accept a new practice, only to find out later that, because of their lack of an accurate understanding of the culture, they have the wrong practice.

2. Agents of change have taken a negative attitude toward certain cultural practices and have urged the people to eliminate them, without recognizing the need for a substitution.

3. The agents of change may gain new insights into the processes of acculturation as they study the techniques used by a subject people to accommodate themselves to the dominant group. The outward reactions of the people may not be the accurate ones. One such technique is that of ready agreement of the African with a European as a means to personal advancement while, at the same time, he may hold radically different ideas about the methods and goals of the innovator as his culture is changed.

Hodgkin, R. A., Education and Change, London, Oxford University Press, 1957.

What makes a good citizen? There appear to be three main qualities: (1) he is active--he works for himself and his family; (2) he is social--he can work in groups; (3) he is creative--he makes new things, in words, in tools, in social relationships, in knowledge, in ideas. Enlightened educational systems of the world are one of the few powerful forces which can help people grow as creative individuals rather than as passive members of an audience.

How can schools help creative people grow? Possibly through the following aspects: (1) education must provide a variety of experiences; (2) education should provide for skilled effort through academic work; (3) educational bustle and other activity of a school should not inhibit individual thinking;

(4) schools should be places where problems, large and small, are tackled with zest.

There are five problem stages the educational leader must come to grips with: (1) seeing the problem, (2) getting close to the problem, (3) experiment, (4) seeing further implications, and (5) public opinion. A person bent on changing the ways of society should consider each of these aspects.

New ideas tend to enter a society at the top and penetrate downwards. People concerned with education have a particular responsibility with this process. They can increase the flow of good literature, etc. and limit the flow of harmful material into the cultural stream. African education needs to welcome new ideas in a critical but enterprising way.

Hodgkin, Thomas, Nationalism in Colonial Africa, New York, New York University Press, 1957.

Undoubtedly European or American-controlled missions--Catholic, Anglican, and Non-conformist--have played an important part in stimulating national consciousness; and there are questions relating to their contribution which we will further pursue: How far have the catechists, Sunday School teachers, and local preachers, whom the missions have trained, found their way into leadership positions within the various national movements? In what precise way have mission schools and particularly the secondary schools, influenced the thought and practice of the Africans whom they have taught? How far have any of the mission churches in the various territories become so far "Africanized" in their outlook as well as in the hierarchies, that they have come to be regarded as national institutions?

The extent to which Islam has tended to assist, or check, the rise of nationalism in the various regions in which it is a force, demands closer study. The links which Islam provides with Asian peoples and ideas, its capacity to transcend colonial frontiers, its freedom from racialism, and from political associations with imperial Europe--such factors enable Islam to appeal in a special way to Africans in this period of national awakening. On the other hand the effectiveness of Islam as a stimulus is limited by the conservatism of its orthodox spiritual leaders, and by the formalism of traditional Koranic education.

The tradition whereby Christian institutions and symbols serve as a form through which men can express their aspirations for social and political change is as ancient as the Church itself. Since the Donatist revolt in North Africa during the fourth century a succession of Christian sects have combined separatism in matters of Church organization with demands for social justice, stated in the language of religion. It is understandable that, in the conditions of twentieth century Africa, the sense of oppression by colonial authority, and the moral crisis accompanying the disruption of tribal society and the invasion of commercial values, should have combined to produce movements of the same separatist types within the African Churches. Under what circumstances have these dissenting movements established themselves and how far has religious dissent served as an outlet for the expression of nationalist claims?

For the peoples of pre-European Africa, religious belief normally included a metaphysic, a cosmology, and a moral and political theory. The language of politics was at the same time the language of religion. Thus it is natural that any movement which sought to arouse the mass of Africans, still for the most part religious in their modes of thinking, to a new conception of their rights and duties should use religious symbolism for this purpose.

African nationalism, like other nationalisms, is in part a revolt against an inferior economic status. In all the main regions of agitation--British and French West Africa, the Sudan, Uganda, Kenya, Northern Rhodesia and Nyasaland--demands for economic improvement have been written into political programs, and have swayed African opinion in times of tension and upheaval.

The actors in the demands for economic improvement are the trade unions. The development of African trade unions, even on the present restricted scale, can influence the character and outlook of African nationalism in important ways. They are a means of providing political education, in the broadest sense, for a section of the community that has little opportunity to play a prominent part in nationalist political parties. They tend to substitute a new relationship based upon common economic interests for traditional tribal ties. At the same time they counteract the nationalist tendency to present political independence or liberation from European control, as an end in itself; and draw continual attention to the facts of poverty, hunger, disease, slums, insecurity and social waste, which will not be altered simply by the transfer of political power from European to Africans.

Hoff, A. A., Higher Education for a Changing Liberia, New York, Columbia University Teachers College, 1958.

This doctoral dissertation is a comprehensive study of changes which have taken place in Liberia since 1800. One section is devoted to "Education in Liberia: Yesterday and Today." This section gives a summary of the growth of educational institutions from their modest beginning to the present system of higher education. The chapter ends by stating some of the challenges and opportunities faced by higher education. One of the burning questions which still remains unanswered is the fundamental policy of the university. Should it conserve and disseminate the Liberian cultural heritage, should it add to it new insights and techniques, or should it attempt to produce an educational climate in which mental and moral characteristics of the Liberian will be forced out of their natural relations with their environment?

Jackson, I. C., Advance in Africa, London, Oxford University Press, 1956.

Jackson is concerned primarily with community development in Eastern Nigeria; however, there are implications for education. The forces for or against change in community development likewise face education. Some of these forces are:

Forces against change:

1. Conservatism, the belief that the old village way of life is sufficient.
2. Distrust, a fear that the government has designs upon the land and its occupants.
3. Apathy, and
4. The dislike for paying higher taxes.

Forces for change:

1. Leadership.
2. Inter-village rivalry.
3. Discontent with present material standards.
4. Spiritual discontent, especially that caused by the African's belief that Europeans regard him as inferior.

Kimble, George, Tropical Africa, New York, The Twentieth Century Fund, 1960, Vol. 2.

Educational problems having their origin in the African's way of life, in his attitudes toward land and kin, his valuation of leisure, comfort and commodities, and his regard for the world of spirits, are the most numerous and the most serious of all problems.

An outstanding problem is created when Westerners determine to eradicate all evidences of prejudice, ignorance, and superstition. In their desire to root out ignorance and superstition, many educators have failed to take into consideration the good that flourishes along with the bad. This has led to the African's deep resentment.

In tropical Africa the educational needs are so obvious and compelling that extraordinary humility and perception is needed not to presume that the good in the indigenous system is so small that little harm can be done, and much time saved, if it were all done away with.

Malinowski, Bronislaw, The Dynamics of Culture Change, New Haven, Yale University Press, 1949.

The author gave an address in Capetown in 1934. His subject was "Native Education and Culture Contact." After this he traveled extensively in East and South Africa. He saw communities that were undergoing intensive changes. He used the functional approach in his anthropological studies. In his graphical description of the tasks of modern anthropology, and his theories of change he concluded that the African crosses the line of the "First Tribal Regeneration" when he adapts some of the ways of the Europeans.

When he accepts Christianity and enters a British or an American university he takes on a new way of life. After he returns home, he is not willing to play the role of a servant. This is evidenced by a very strong wave of nationalism.

Mason, R. J., British Education in Africa, London, Oxford University Press, 1959.

In the years ahead one question that will have to be faced and answered is whether there is an African education, and if there is, should it be different from Western forms of education. It is most unlikely that the African countries will revive in any vital sense their traditional tribal education. Education which, for centuries, was in Africa a means of conserving tradition has now become the instrument for change.

British educational policy in Africa since 1925 has maintained that education should be adapted to the mentality, aptitudes, occupations, and traditions of various African peoples. Successful adaptations to African education from European education can be made only by Africans. They must find their own way, seeking such guidance as they feel they need.

It is well known that nearly all African countries have a much smaller proportion of girls than boys attending school. The difference increases sharply at middle, secondary and post-secondary stages. There are several reasons for this:

1. African men have disliked the idea of educated women, much as Englishmen disliked the idea 70 or 80 years ago.

2. African men fear they will forfeit a privileged position socially, economically, and politically if they educate their women as equals.

3. Educated men are usually prejudiced against educated women in Africa.

4. School fees hinder the education of girls.

Matthew, Roderic D., Education in Arab Countries of the Near East, Washington, American Council on Education, (no date).

In chapters 29 and 30, education and cultural change are discussed. One of the most outstanding facts about Arab life is its fundamentally agricultural economy. The majority of the people live on the land and subsist on agriculture. Since World War I, efforts have been made to revive industry and re-establish it on a modern machine basis.

The Arab world is now nationally conscious. Democratic institutions have been established. The student of education in the modern Arab world cannot help but be impressed by the great progress which has been achieved in the last quarter of a century. There has been great improvement in textbooks, in equipment, and in school buildings. The attendance in schools has been trebled and quadrupled. Today all the governments in the countries visited are actively engaged in increasing educational facilities so that tax-supported schools form the bulk of the school system except in Lebanon. In building up their education systems, the Arab states have abandoned the old form of common, ungraded schools and established new schools modeled after the Western graded types. A contributing factor which brought about this trend was the influence of foreign individuals and groups operating in the Near East and the Arab world.

The first educational council in Egypt, established in 1837, was made up almost entirely either of foreign persons or the Eqyptian students who have studied abroad. It is only natural that educators coming out of the West or Easterners studying in the West, should fall to copying Western models.

Another factor is the lack of educationally trained personnel in the various departments and ministries of education in the Arab world. For the most part, educational policies are being shaped by people who have had some form of education, but who have had little acquaintance with educational philosophy, with educational psychology, with modern techniques of educational methods and curriculum and the various problems of educational administration.

No educational mental achievement tests as yet exist in the Arab world. No clear-cut policy seems to have yet emerged in any of the countries with regard to expansion of secondary education.

What is the function of foreign education in the Arab world today?

1. To help the people of the country to a better life.
2. To seek to break new ground and to do what the national public and private schools are not able to do.
    a. Vocational education.
    b. Experimentation with newer methods of teaching.
    c. Greater emphasis on female education.
    d. Do a good job of teaching foreign languages.

Mead, Margaret, Cultural Patterns and Technical Change, New York, The New American Library, 1955.

In French West Africa the policy of education was assimilation, based on the idea that all men are equal before the law. The educational policy must be built so that the group can understand the meaning of literacy. Changes can best be introduced not through centralized planning, but after a study of local needs. The mass educational program in China was carried out by educators who lived in the villages and learned the needs of the people. When this kind of approach is not followed the educational program fails. In Indo-China the teaching of practical education failed because the people were taught the value of fertilizer, and most of the individuals were too poor to pay for it. Excellent has been the result of education when based on local needs. In the village of El-Manaayel in Egypt the building of a school house met with excellent cooperation because it was based on local needs.

Sometimes people resist new ways, because their sanctions are based on religion. In such a case it is good to seek the cooperation of religious leaders. This has proved to be very effective in many Latin American countries. Cooperation with the local community priests helped to accomplish projects of education in a much quicker time than would be accomplished without their support.

Nalder, L. F., A Tribal Survey of Mongalla Province, New York, International Institute of African Languages and Cultures, 1937.

The author gives an account of the tribal groups, their tribal structure, their religious beliefs, their social life, their economic life and the impact of change on these peoples.

It would require much effort to realize the full effect of the impact of Western civilization on these tribes in the middle of the nineteenth century. It is safe to say that these pastoral and agricultural peoples, in the early iron age of development, had maintained their way of life unchanged for generations. When like a strike of thunder, an alien civilization thousands of years more advanced than they came upon their scene. The shock was more severe because for about fifty years there was indescribable brutality and inhumanity. The invaders were interested only in ivory and slaves.

On the material side there are many changes such as: the tribes have learned to wear clothes, shoes, they also use cooking pots. Bicycles are also in demand. The introduction of money was a real revolution. By this means man could share in the material benefits and he could also free himself from his background. By improved channels of communication he was better able to diffuse his ideas.

On the cultural side the Africans have been introduced to Islam and to Christianity, but neither has been very effective.

There has been no wholesale adoption of religion. On the other hand it should be noted that the mission schools established by Christianity have been a factor of change. Education creates a great gulf between the younger and older generations.

Radwan, Abu al-Futuoh A., Old and New Forces in Egyptian Education, New York, Columbia University Teachers College, 1951.

The ultimate aim of Egypt's national policy at the beginning of the nineteenth century was to revolutionize a culture which was ignorant of 400 years of European development. Social change was not only desirable but indispensable and a new education system was to be the means for realizing desired cultural goals. The following steps appear as one traces the evolution of Egypt's cultural change during this period.

1. A social crisis was forced into being by political pressures which were forcing a shift from an agricultural to an industrial economy.
2. Traditional education could not meet the demands for manpower for this new shift in the economy because they turned out theologians, teachers, and judges who had a medieval outlook.
3. A new educational system was allowed to grow side by side with the traditional system. It provided only for changes involving science, industry and military strength.
4. Half a century later intellectuals started to take another important step forward. They turned to the moral aspects of Western civilization. This new appraisal of the educational system was caused by political despotism which led to increased demands for the establishment of democratic institutions.

The primary factor an educator must keep in mind when viewing educational needs is that the Egyptian culture is in process of profound transformation. These changes are the result of a sudden and powerful impact of the West on a traditional Eastern country.

The creation of a modern system of education in Egypt has closely coincided with this cultural transformation. This fact can be substantiated by budget statistics for education. For the year 1920, 2.5 per cent of the budget was for education; in 1950, 15 per cent of the budget was for education. Egyptians look on education as an indispensable instrument for national development.

Egyptians feel that if they are to become a modern nation they must provide opportunity for each child to:

1. Acquire the knowledge and the skill involved in making a living in a productive and socially useful activity.
2. To gain an understanding and the techniques required to participate effectively as a member of the evolving democratic society in Egypt.
3. Opportunity to gain an understanding of the various social, economic and religious groups which pressure on public policies of the country.
4. Opportunity to understand how political and economic forces affect the development of democratic civilizations.

The chief weakness of Egyptian education is its non-functional character. Both the content and the methods of the schools reflect earlier patterns of the culture of Egypt which have been waning for some time. Even when new subject matter has been borrowed from the West, it has been forced into these historic cultural and educational molds.

The despotic nature of the political regime reinforced this static social situation. The interests of these leaders required a submissive and docile people and they therefore refused to let the people participate in the control of their own affairs. The philosophies of these rulers were to get the knowledge and power of science without introducing its principles of thought and procedure into the life of the people.

A new social outlook must be developed in the people if the democratic way of life is to supplant in spirit as well as in form the historic authoritarian social and political system. A primary task of education in the new Egypt is the development of a mentality that reflects these new interests and objectives of the culture.

The educational system of Egypt must serve a society which is undergoing a drastic readjustment along occupational lines. The increase in the social importance and even indispensability of industry makes an urgent demand on education.

The key to the educational situation lies in the way it is both philosophically and practically reoriented so as to shift from emphasis on a purely literary and verbal curriculum to a practical and vocational content. It is in this way that schools become an effective factor in social adjustment. Importing technical ability in a trade or craft or profession should be a prime purpose of any education for free men in a free society. Only through such an educational policy can the new industrial revolution be accomplished and the demands of the new commerce and industry be met.

Read, Margaret, Africans and Their Schools, London, Longmans Green and Company, 1953.

Modern education in Africa must prepare pupils for the following responsibilities:

1. Help boys and girls to grow up and develop into mature persons who can be relied on to play their part in their society. Education must do this now in a world of great complexity with cross currents from the old and the new affecting individuals and determining the foundations of their life. There is no secure safe life for young Africans today, and their schools must help them make adjustments to whatever is in store for them.

2. Help them to create a modern sense of citizenship. This can be related to tribal loyalties but it must go beyond them, and give young Africans an understanding of citizenship in their own territory, and in the world at large.

3. Train students how to produce goods as well as services. Unless they are trained to achieve this, the pace of progress is to be greatly slowed down.

4. Teach students the meaning of good government, including law and order. Colonial systems of the past removed this responsibility to a large extent and as the emergent countries near their political freedom the responsibility becomes theirs. Teachers and parents alike must always be aware that the schools are the spearhead of modern ideas and ways of living, but at the same time they must help to preserve that social continuity and stability without which no community or country can exist.

Read, Margaret, Education and Social Change in Tropical Areas, London, Thomas Nelson and Sons Ltd., 1956.

The problems posed for the educationist cannot be solved without the help of the anthropologist. Few educationists would like to think that they were destroying, deliberately, these separate cultural groups. They, with other alien influences may be undermining the foundation of these groups; many would like to cushion the shocks of cultural change--but how, without the anthropologist?

Major dilemmas in the cultural range of education are:

1. After having given the tools of writing and reading it has to be decided whether education is to be based on local or other cultures. In Africa how do you build a modern society on a pre-literate culture?

2. The urgency of the political situations in Africa forbid the following of a "gradual" education system. Two methods for speed up are: (a) utilize fully existing financial and personnel resources and (b) advance adult education.

3. Has education based on a foreign culture had any real contributions to the peoples in Africa?

The anthropologist might be in a position to determine the effects of curriculum in schools on the cultural background and its effects on cultural change. Anthropologists could contribute to the assessment of sociological and economic changes resulting from increased literacy, if they would include this phenomenon in their survey of social change.

Read, Margaret, Studies in Education, London, University of
London Institute of Education, 1950, Vol. 2.

The field of education and cultural tradition covers the fields of: (1) social relations, (2) the conceptions and allegiances to political entities, (3) the accumulated knowledge of the people, and (4) religious beliefs and practice, their value systems and their philosophical outlooks.

Major problems faced by the field of education are:

1. The failure to integrate the local cultural tradition and thought with a Western form of school and college education.
2. The need for full histories on education in each area, in order to determine ideological intentions of those promoting education so as to assess effects on local education.
3. Information from social anthropological studies and personality and culture studies are needed before the relationship of the school and the community can be assessed.

Rosberg, Carl, Transition in Africa, Boston, Boston University
Press, 1958.

Although African representation in the central government councils has expanded in the post-war period, the outstanding political achievement is the introduction of an African electoral roll. The first African direct election took place in March, 1957, for the selection of eight African representatives by means of a qualified multi-vote scheme which enfranchised Kikuyu (tribe) of sworn loyalty and an estimated fifty percent of the adult non-Kikuyu African population.

The newly elected members did not hesitate to voice their joint objection to the principle of European parity. None of their number was prepared to accept either of the two ministerial positions set aside for Africans in the Council of Ministers. At each parliamentary opportunity, they launched attacks on the lack of adequate representation in municipal local bodies, restrictions on African political organizations and meetings, social discrimination, and basic government policies.

At the same time, weakness of the African is reflected not only in his limited share in the formal processes of central government, but also in the small informal influence which he exerts in the social order. Lacking technical skill, education, and capital, the African plays a subordinate role in the market economy. The poverty of many African land units, together with the low African wage scale and limited educational opportunities further contribute to his economic insecurity and limited mobility. Socially the African has only a peripheral position in a social order whose norms, standards, and values are European, and his contact with the Europeans is essentially limited to economic, political, and ceremonial necessities.

Tribal parochialism further acts to restrict the political effectiveness of the African population. There are numerous tribal and sub-tribal groups. Among all of whom the consciousness of separate identity is prominent. The tribe has not only continued to be the focus of individual loyalty and identity, but social and political changes in Kenya have re-enforced the separatism of each tribe as a local community.

Samaan, Sadek H., Value Reconstruction and Egyptian Education, New York, Bureau of Publications, 1955.

The past few years have witnessed a movement of immense educational expansion as well as the beginning of a genuine process of democratization in the field of secondary education in Egypt. Today, the secondary school is free for all and is progressively ceasing to be a place for the rich only.

Three weaknesses of the secondary school are:

1. It is theoretically rather than normatively oriented.
2. The school is exclusively individualistic rather than competitive.
3. It is still authoritarian in its practices. This may be due to the high degree of centralization.

Egyptian society today is in a state of deep unrest, anxiety, and confusion. The factors which have brought about this condition are complex. Mohammad Ali's attempted

Westernization of certain Egyptian institutions was the beginning of a revolutionary force that later started to eat into the heart of Egyptian society. The schools had to be staffed at first by Europeans and later by students who had been trained abroad. These students carried back more than the mere externals of Western civilization. There was conflict between the new ideas and the traditional way of life of the people. The most important effect of Western ideas and institutions has been the tendency toward greater secularization of Egyptian life. The continuing secularization of the country has been frowned upon by the leaders of the faith. For them, most innovations are Satan's devices to ensnare the heedless and foolish.

Todd, Arthur James, Theories of Social Progress, New York, The Macmillan Company, 1924.

The problem of education as a factor in social progress is not so simple as might appear. It is one thing to say with Ward that education is the paramount "social force" and quite another to claim that it is the supreme or even an important element in progress. How, if at all, is education a social force? If so, how can it be determined and measured?

Any system of formal instruction may be considered from two standpoints; first, as the mirror of the prevailing interest; second, as an active element in social progress. If the school uses methods and curriculum quite out of touch with current history it works in a social and intellectual vacuum and loses its force. On the other hand, education that mirrors decadence, as later Greek schools did, hastens the process of destruction.

What determines whether it is largely the handmaiden of a prevailing system of production or religious thinking, or whether it is the destroyer of superstition and special privilege? It is largely a question, first, of content and method of instruction; second, of incidence, i.e., whether it is universal or the privilege of certain classes; third, of control, i.e., by whom administered. We know that during the nineteenth century the universities and other higher educational institutions have pretty uniformly objected to and opposed the march of liberalism and democracy. The factory acts were attacked almost unanimously by economists and other public teachers.

Turner, Lorenzo D., "The Impact of Western Education on the African's Way of Life," Africa Today, C. Grove Haines, editor, Baltimore, The John Hopkins Press, 1956.

One of the unhappy results of European contacts in Africa is that the African who is abandoning many of his traditional means of earning a livelihood, frequently cannot find adequate substitutes under the new system. One would suppose that the education which the Europeans have devised for the African would be adequate, in quality and amount, to equip him to make the necessary adjustment to the new way of life with a minimum of discomfort to himself. For the large majority of Africans, however, this is not the case. In such areas as the French and the Portuguese, where education is free, a limited number of Africans are assured of a modicum of training in elementary, secondary, and vocational subjects which fit them for jobs requiring limited skills. An even smaller number have educational and employment opportunities that appear not to be limited, but the price these few pay is that they lose their identity as Africans and become French or Portuguese citizens.

Since there are so few job opportunities there is little incentive for the African to improve his educational status. Throughout Central Africa there is need for technically trained Africans in the government services, but there are not enough men available with adequate training.

No one who visits Africa today can fail to observe the influence of the Christian religion in almost every phase of the African's life, the remoter regions not excepted. Christian missionaries have contributed importantly to this state of things. In most regions they were the first to carry Western education and the Western religion to the African, and to them the African probably owes more than to any other group representing Western civilization. Most of the African schools are still operated by the missions.

In spite of the enormous influence which Christian missions have exerted on the life of the African, it should not be assumed that where the missions have been at work for many years all traces of the native religion have been destroyed. Anthropological studies that have been and are being made reveal something of the great tenacity of traditional religious practices throughout Africa south of the Sahara in spite of the tremendous impact of Christianity and Mohammedanism.

Many of the Africans who proclaim their allegiance to the Christian faith still operate, consciously or unconsciously, under the influence of their early native religious environment. The form of the service in many African churches is based on a Bantu syncretism, a mixture of Bantu animism and Christian faith, a blend of old magic and new Christian ideas. The old tribal magician, the Isangoma of the Zulu, has today a rival in the Zionist prophecy; they are led by bishops or prophets many of whom claim supernatural powers. Most of the churches are not interested in conducting schools but some are. They do not insist on marriage by the church or according to civil laws but recognize Bantu customary unions. Some reasons given for founding these separatist churches are the color bar imposed by European missionaries, the desire for independence in church matters, the reaction of Bantu clergy to church discipline, and the desire to establish tribal schools and to own a church that will be in accord with tribal customs.

The impact of Western education on Africa has brought about many changes in the status of African languages. Such activities as follow have been significant in this respect: the emphasis placed upon the teaching of the vernacular in the schools, accompanied by the preparation of grammar and other textbooks and of dictionaries to facilitate classroom instructions; the making of translations of the Bible and of the lyrics of European and American hymns and the publication of other religious works; the editing of collections of African folklore in the vernacular, together with translation in the European language; the extensive research done by European and American scholars in African linguistics, anthropology, and sociology.

The extent to which native languages and literatures are used in African schools and colleges will have important bearing on the future civilization of Africa. The missionaries have consistently advocated the use of the vernacular, especially in the religious education of the African.

Documents

Food and Agriculture Organization, Report No. 134, Report to the Government of Liberia on Agricultural Activities at the Fundamental Education Project, Klay, Rome, FAO, TA/257/FAO/UNESCO, 1953.

This report begins with a brief history of the project, a description of the area and people concerned, and the agricultural conditions prevailing before the project was started.

The principal objective of this agricultural education program is:

1. To train local people in improved agricultural practices and methods.
2. To train local people in the use of simple tools to make farm work easier.
3. The encouragement of the use of oxen as beasts of burden, for meat, and for soil fertility.
4. To determine the most satisfactory locally grown types and varieties of food plants.
5. To determine methods of maintaining soil productivity.

UNESCO, Final Report, Paris, UNESCO, 1961.

This work gives an inventory of African needs for economic and social development. Papers were presented on the general subject of education as a basic factor in economic and social development. Cooperation in educational development and planning was discussed. Methods of financing future educational development were discussed. Papers were presented by various countries on the needs of education. This booklet contains very important information on African education.

United Nations, The Trust Territory of Somaliland Under Italian Administration, New York, United Nations, 1952.

Pioneers in the fields of education have usually met with considerable resistance from the traditions of indigenous peoples. These difficulties are not removed when these people become eager for schooling. Two major cultural problems are:

1. Somalians urgently need education for progress in material and technical ways. Such progress is essential to: (a) improvement in nutrition and health, (b) the breaking down of prejudice, and (c) the functional training of both men and women.

2. On the other hand, there has been plenty evidence of unhappiness caused by uprooting the young from their family environment, and assisting them to absorb the veneer of Western civilization. This causes offense to their elders, and disappointment to those chiefly responsible for the changes taking place.

Periodicals

Adams, Samuel C. Jr., "Nigeria: Where Education Has Not Kept Pace With Politics," Phi Delta Kappan, Vol. 41, January, 1960, pp. 162-168.

Most Nigerian education began as the work of Christian missions with the government providing limited grants to those schools in need of assistance. Education advanced in the eastern and western regions while there was a notable lag in the northern region. This reflected the differential opportunities that Christian missions had in Nigeria. The mission education was not adequate to meet the needs of the newly emergent country; consequently, a new educational program has evolved. Such a program has been freighted with problems, among which are the following: (1) Can the national economy stand the strain of an all out educational program? (2) Are the levels and kinds of education which politicians want, necessarily the best for Nigeria?

The future decade promises to show dramatic growth over the preceding decade. Such growth will tend to eliminate the unevenness now existing in the level of educational opportunities to be found in the geographical areas.

Amamoo, A. G., "Africa Calls Again," African Affairs, Vol. 55, January, 1956, pp. 43-45.

There is an acute need for educationalists in every corner of the whole continent. The broad-minded African nationalist admits that Africa is backward or less developed. Education, the key to modern civilization, needs rapid expansion in the whole of Africa in order to save the teeming millions from the scourge and ravages of leprosy, malaria, venereal diseases and a host of skin complaints. These diseases, and a lot more others, are sapping the vitality of the African; invariably they are caused by poor methods of sanitation and hygiene, due mainly to lack of knowledge. Hence the need for educating Africans.

Africa cannot completely civilize her peoples from local sources. She must call again for overseas help; very often she must call upon the very people about whom she once said, "The British must go and leave us alone."

Batten, T. R., "Adult Education and Technological Change in Cross-Cultural Situations," Adult Education, Vol. 26, Summer, 1953, pp. 24-31.

There is a long history of contact between Western peoples and peoples of other cultures. In nearly all cases such contacts were made on the initiatives of the West, from a mixture of selfish and humanitarian motives. Among such motives, conquest and settlement, the development of profitable trade, and the enhancement of national prestige have had their place equally with such humanitarian motives as the desire to stamp out the slave trade, to establish peace and order, to abolish inhuman customs, and to extend to other peoples the blessings of the Christian religion and more recently, to promote the material betterment of people living in technologically underdeveloped areas.

The emphasis on technological change is comparatively recent. This is a demand of other peoples for a higher standard of living and a larger share of self determinism.

In effect, what is now happening is that a very small minority of the world's people who have been educated and trained, in the main, in Western technology are now consciously attempting to alter traditional ways of the peoples of many cultures. In promoting change of this kind they believe that they are enlarging people's freedom in real and practical ways. Success or failure may depend on finding and using the most appropriate social units of organization in moving towards the solution of any problem. The innovator must somehow get the people to share with him in the planning and carrying out of any program of change. The change must be consistent with the values of the people under consideration.

Bennett, John W., "Introduction: Planned Change in Perspective," Human Organization, Vol. 18, Spring, 1959, pp. 2-4.

In the broad view, planned change can be seen as an incident in the development of human self consciousness. It involves more than simple rational cognition; it contains recognition of human intractability and abstruseness. While men want change, they may also be afraid of its consequences. The fact is that change does not occur in a vacuum, but in human society. In contemporary democratic society change is expected to take place in an atmosphere of sweet reasonableness and consent. Turning to the non-literate and peasant societies, change means alterations in society in the Western direction of efficiency, productivity, and rationalization. In essence, this means changes in cultural habits. In the last analysis, planned change is a demonstration of the ability of man to exercise choice over his destiny and affairs.

Benson, Arthur, "On Education in Northern Rhodesia," Oversea Education, Vol. 27, 1955, pp. 28-30.

This government official in making a plea for raising the standards of education in Northern Rhodesia stated that in his opinion, the education of girls and women was of vital importance. He contrasted the educational status of European women and African women and then noted that there were more European scientists in contrast to African scientists. He felt that European children entered school with a far greater knowledge of facts than did the African child, principally because the mothers could or could not answer the child's questions.

His final appeal was to Africans to send their girls to the schools already provided in order that the total standard of education might be raised.

Binns, A. L., "Education of Africans in East and Central Africa," Nature, Vol. 170, 1952, pp. 399-400.

Binns points out that the history of education in seven British territories in Central and Eastern Africa is not much older than 25 years and for this length of time, education has accomplished much. The curriculum followed in the school has the aim of enabling Africans to lead the fullest possible life in their environment, and to improve their environment as quickly as possible. But some Africans like to copy too closely the aims and methods of European education which are related to an entirely different environment. Some Africans are prone to mistake the means for the end and to regard education as designed to enable them to pass exams rather than to lead a useful life.

Bunting, J. R., "Tradition and Innovation in Secondary Schools," Oversea Education, Vol. 27, 1955, pp. 105-111.

The author who is the principal of King's College in Nigeria, began by questioning the value of traditional concepts in education in Nigeria. He stated that Africans tended to look on the Cambridge School Certificate as "the hallmark of good education." However, such a certificate does not necessarily state that the holder has the qualities of being a good citizen. The author felt that the possession of such a certificate had been exaggerated out of all perspective.

Bunting advocates the awarding of a local certificate which would be based on the student's cumulative record in school. This certificate might reflect the student's development as a worker, qualities such as reliability, leadership, honest, a spirit of service and in addition to these, positions held in school offices might be indicators of the certificate holders future potentials or a citizenship. Training leading to such a certificate would be education for citizenship.

Burness, Helen M., "Women in Katsina Province, Northern Nigeria," Oversea Education, Vol. 29, 1957, pp. 116-122.

This author attempted to state the reasons why education of African women is unpopular in certain tribes of Northern Nigeria. Some of these reasons are:

1. Education of girls below the marriage age is unpopular because it interferes with their being trained in the customs and economics of the tribe.

2. Education of girls above the normal age for marrying meets with violent tribal objections for deep-rooted and social reasons.

3. Education of married women is not yet accepted in many tribes. Adult education classes have been attended only by divorcees or widows, hence the unpopularity of the classes for married women.

Caldwell, O. J., "Education for Africanization," Phi Delta Kappan, Vol. 41, January, 1960, pp. 143-147.

An American program of educational aid to Africa should be based on the following general principles:

1. The purpose of education in Africa should be to enable Africans to govern themselves, to solve their most pressing problems, to raise the general standard of living, and to compete as equals in international relations. American educational efforts should aim at the specific need of trained leadership at every level.

2. American assistance to African education should be functional in relation to the situation and needs of the people. Transplanted educational systems from other countries are seldom adequate to solve African problems and often tends to denationalize the African. An American program should promote the evolution of African education for Africans.

3. The colonial concept of an educational pyramid must be abandoned in favor of a system which shall be broad enough to allow for a firm foundation for an independent, progressive nation. Education for Africanization must be universal education.

4. The education and training problems of Africa are so huge and complex that massive programs are needed to help them attain their goals of universal education.

5. American educational support should be based on the needs of the individual, as well as the needs of his society. Such support should include the entire spectrum of American education and should avoid reliance on higher education alone in the formulation of educational policy and administration of programs in Africa.

Castagno, Alphonso, "Education and Political Evolution in an African Society," Institute of International Education News Bulletin, Vol. 33, February, 1958, pp. 2-10.

Swift development from traditional education to Western education produces major problems. One such problem is that rapid education in African societies causes a wide gap between the illiterate section of the population and the newly educated. Another problem is that when new students are divorced from their traditional customs, laws and obligations to society, the result is often juvenile delinquency and insecurity. Additional problems are caused when the newly educated refuse to return to the old economy and cultures.

Chaplin, B. H. G., "School Attitudes to Agriculture," West African Journal of Education, Vol. 5, 1961, pp. 94-96.

This article reports on an investigation which attempted to conduct an exploration of two areas of contact between formal education and agriculture: (1) The relationship between pre-secondary schools and local farmers and farming. (2) Factors affecting the university students' choice of an agricultural career.

The following results were noted:

1. Very few farming parents wish their children to become farmers.
2. Farming is largely associated with illiteracy.
3. In most schools the manner in which rural science is taught tends to reinforce the views expressed in 1 and 2.
4. There are many school gardens and farms which are unsatisfactory from both an agricultural and an educational point of view.
5. In the majority of cases there is little relationship between the classroom teaching, the school garden and/or the local farming practice.

Crane, Robert I., "The Development of Education Facilities in Non-Self-Governing Territories," Journal of Negro Education, Vol. 22, 1953, pp. 102-114.

Crane (History Department, University of Chicago) gives an appraisal of educational facilities in non-self-governing territories. His criterion for such an evaluation is based on the United Nations Resolution 328 which requests all member nations to establish equal educational treatment for all races under their administration. The author comes to the position that administrators of African territories have not attempted to implement such a program.

He gives population statistics for various countries and then points out the disproportionate amounts of the education budgets that are spent on the minority segments of the population.

In his conclusion he wonders how countries in Africa are to become self-supporting if such an extreme disparity in educational opportunities is allowed to continue.

DuBois, Victor D., "Guinea Educates a New Generation," Africa Report, 1961, pp. 3-12.

Education has taken on a distinctively patriotic and nationalistic tone. Along with other institutions of national life, the national education system has been brought into the political arena and its programs and policies closely coordinated with other organs of the state concerned with the realization of national objectives.

Departing from the traditional educational policy followed by the French--that of providing opportunities of education for a small minority--independent Guinea has set its sights on education of the masses. Current Guinean educational philosophy is that "individual differences in effort or intelligence" will still result in the creation of an elite at the apex of this broader base, and that there will be no sacrifice of quality at the higher levels.

In recognition of the crucial role which education will play in the construction of the country, the Guinean government has accorded it top priority in its long-range development plans. Thirty per cent of the budget for the years 1960-63 will be devoted to education. In 1959 the budget alloted 25 per cent for educational programs.

A vigorous drive to expand education has produced some staggering statistics. In elementary grades 4,000 students were enrolled in 1958. In 1960, 84,000 were enrolled. In secondary education 4,480 were enrolled in 1959, compared to 6,500 in 1960. By projection the Guinean government estimates enrollment in 1960 to be near 9,000 students.

The type of educated elite which is emerging in Guinea in the 1960's is quite different from that which was the typical product of the colonial period. The new elite: (1) shows a conspicuous lessening of the orientation toward French civilization and culture; (2) shows an intensive commitment to the political systems under which it lives (In few other countries is there such total support for the policies, programs, and philosophy of the political party ruling the nation as there is in Guinea today); (3) is far more inclined to diversify its skills and professions than were earlier elite groups formed under the French. Thus the traditional proclivity toward a degree in law over one in science or engineering is being altered.

"Education in West Africa," Nature, Vol. 166, November, 1950, pp. 797-799.

Dr. Jeffery, Secretary of State for Colonies, British Government, returned from an African tour, optimistic on the educational issue. "He is convinced that the peoples of West Africa have great contributions to make to art and literature, and to the achievements of the human spirit, which cannot be evaluated in terms of money or personal status, or assessed by any examination."

He is convinced that the responsibility has devolved upon the African teachers to inculcate in the educational system standards of moral integrity which are rooted in the life and thought of the people.

Emerson, Ruport, "Crucial Problems Involved in Nation-Building in Africa," Journal of Negro Education, Vol. 30, 1961, pp. 193-205.

The author (Professor of Government, Harvard University) outlines some of the crucial problems facing nation-building in Africa. Some of these problems are:

1. The colonial imposed boundary lines which, it was often charged, ignored the ethnic, geographic and economic facts of life. It now appears that Africans are not going to hastily abandon such boundaries.
2. African nationalism appears to be racial and not national.
3. Tribalism is perhaps the most serious obstacle to nation-building. It segments rather than unites.
4. The disparity between the ruling elite and the masses presents problems.
5. Education presents a crucial problem area.
6. Pan-Africanism is seen at the other end of the political

spectrum from tribalism. Overanxious political leaders unintentionally militate against Pan-Africanism.

Evans, P. C. C., "Education and Productivity in Underdeveloped Areas," West African Journal of Education, 1957, pp. 38-42.

The principal concepts discussed in this article are: (1) the relationship of education to productivity, and (2) the educational dilemma of quantity or quality.

(1) Under the general subject of education and productivity the author states that poverty in colonial territories has had a very distinct influence on the growth of education in the territories. Regardless of schemes to increase educational development, by raising taxes or whatever the plan, the planners had to come back to the idea that there could be no real solution unless, first the per capita income was increased.

(2) In dealing with the perennial problems of quantity vs. quality, the following educational stages were defined: (a) The stage of escape for a few from the reality and hardness of life. (b) The demand for mass education, associated with cash crops and the growth of industry. (c) The stage of political emphasis for universal primary and secondary education.

The author suggests that there be some schools which would hold the line on high academic requirements.

Fall, Bernard B., "Educational Factors in the Congo Crisis," Journal of Negro Education, Vol. 30, 1961, pp. 266-276.

The author reviews Belgium colonial philosophy, that of paternalism. The educational philosophy was one of paternalism-fraternalism which sponsored a heavy primary program.

Fall does not feel that a lack of university graduates created the chaotic Congo conditions of 1960-61. It was rather a lack of administratively trained civil servants who could run the government. History shows that these do not have to be university graduates.

Frazier, E. Franklin, "Urbanization and its Effects Upon the Task of Nation-Building in Africa South of the Sahara," Journal of Negro Education, Vol. 30, 1961, pp. 214-222,

The role of cities as nation-builders has been recognized as important. Africa south of the Sahara has 35 cities of over 100,000 population. The sub-Saharan countries with the most cities also tend to have the highest civilizations.

Countries with large cities also have a fairly well developed communications and transportation systems which facilitate national growth. In these cities new social organizations tend to supplant the tribal social structure. These new organizations lead to the emergence of new class structures based upon occupations and labor positions.

These cities also tend to be the centers where the intelligentsia congregate. From such areas the ideologies which will govern a new Africa are formed.

Hasson, I. H., "Egyptian Retrospect: A Partial View in Changing Perspective," American Scholar, Vol. 26, Winter, 1956-57, pp. 9-22.

The author emphasizes the role of the Egyptian school in narrowing the gap between the social and economic classes. He exposes the weaknesses of higher education in Egypt, such as narrow specialization and the emphasis on technical and professional knowledge.

Herskovits, M. J., "Education in Changing Africa," Institute of International Education News Bulletin, Vol. 29, March, 1954, pp. 3-7.

African society is considered resistant to change, dominated by considerations of states, with initiative at a minimum, and individual personality submerged in the social mass. However, social mobility is nothing new to Africans. Achievement has long been an avenue of enhanced status. The man or woman with any degree of European education attains increased social status.

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There are certain historical and economic factors which mark the African educational scene, out of which serious problems arise:

1. A foreign curriculum has engendered a plurality of values. The schooled Africans are slowly recovering a balance between these value systems.

2. On the economic side, there is the perennial question of providing adequate facilities and staff.

Hey, P. D., "African Aspirations for Education in Rural Natal," Comparative Education Review, Vol. 5, 1961, pp. 112-117.

"Education is like a field which gives you a good return." --M. Zuma, Pholela Induna (chief).

This interesting article is an attempt to find out what African aspirations for education are in Natal. The method used in finding some of these aspirations was the questionnaire. Some of the results were:

1. African children are staying in school for longer periods than their parents, 2.8 years longer than their fathers and 3.6 years longer than their mothers.

2. The majority of girls wanted education so as to become nurses. This profession is preferred over that of teaching.

3. The majority of boys wanted to be clerks, as this job did not entail heavy manual labor.

4. Children's desires for careers reflected the parents wishes for them.

5. Their hopes and fears for education were that schools would be advanced and that they would pass in order to get good jobs.

6. Subjects most desirable were English, arithmetic, and Afrikaans. The most difficult are arithmetic, geography, Afrikaans, and history.

Hiskett, Mervyn, "Problems of Religious Education in Muslim Communities in Africa," Oversea Education, Vol. 32, 1960, pp. 117-126.

In British Africa there are several large Muslim communities and innumerable smaller ones. The largest of these are in northern Nigeria, Somaliland and Zanzibar. The task of satisfying the needs of religious education within the Western education system poses problems. Some of these problems are:

1. Religious education is basic to any Muslim community and this type of education is very traditionally oriented. Consequently this type of education is resistant to changes that might otherwise benefit the community. The strength of these religious schools in northern Nigeria is indicated by the presence of over 25,000 thriving Islamic schools inspite of the advance of Western education.
2. The Muslim school is highly endorsed by the Muslim parent.
3. A curriculum must be devised by forward looking teachers that will bridge the Islamic education system and the Western education system.

Hunter, Guy, "Emerging Africans," Adult Education, Vol. 32, 1960, pp. 101-107.

The author deals with the perennial problems of school drop-outs and women's education. His third point deals primarily with the problem of the isolation of educated Africans.

The isolated group of educated Africans is comprised of the group of scholars who have completed a minimum of 10 to 12 years of schooling. They may be teachers, vocational and agricultural instructors, medical assistants, etc. By day this force works in European settings, with European supervisors. They are well dressed and fluent in English. Their problem arises after office hours. They go back to a bed space in the African township, or a box-like brick house in an endless row of boxes, to a wife almost certainly far less educated, without books, electricity, or other modern conveniences.

These educated Africans find themselves, in after work hours, isolated from both European and traditional African contacts and fellowships.

Kidd, J. R., "UNESCO and Education for International Understanding," Part 2, Adult Education, Vol. 28, Summer, 1955, pp. 14-22.

The Director-General of UNESCO chose a committee from all parts of the world who had knowledge and competence in the various fields of education, science, and arts. The committee attempted to describe the most satisfactory conditions for the use of a specific method of achieving international understanding, and to state in what way the method might help to bring about international understanding and good will.

Not only must people be given a wider variety of skills, but it must be a conscious aim of education to find ways of carrying from small groups to increasingly larger ones, and finally to the world at large, attitudes and values which make for decent living in a complex society.

UNESCO has the special responsibility to see that the cultures of economically underdeveloped areas become known to the more highly developed areas.

UNESCO can act most effectively through key individuals and groups rather than directly through attempting to influence the mass of mankind. In UNESCO's case the key individuals are largely those in positions of leadership and administrative responsibility in the educational, cultural, and scientific world.

Kingdom-Hockings, D., "The Middle School Syllabus in Relation to Native Agriculture in Tanganyika," Oversea Education, Vol. 27, 1955, pp. 24-25.

The author lists some of the soil differences in Tanganyika, such as the rich volcanic laterites around Kilimanjaro and the poor soils found in the central plains. He also notes the widely varied rainfall problem. These climatic and geographic features cause a variety of quality in native agriculture.

The Education Department has established (1946-1956) about 200 middle schools which are primarily agricultural schools. The curriculum points out the faults of native agriculture such as crop rotation, bad seed selection, soil erosion, etc. The boys have an opportunity to grow gardens under varying agricultural techniques and are then able to compare the crop production.

The philosophy behind this curriculum is firstly to improve and conserve the value of the land, secondly, to give the African varied diet for his family, and lastly, to provide him with a cash crop.

Logan, Rayford W., "Education in Former French West and Equatorial Africa and Madagascar," Journal of Negro Education, Vol. 30, 1961, pp. 277-285.

The educational problems of French Black Africa south of the Sahara are principally these:

1. France's civilizing mission was of too short a duration to lay a substantial educational base.

2. A second problem is that there were a relatively small number of "civilized" Africans in these territories prior to 1960.

3. The brief 15 year decolonization period was too short. A longer period of supervised autonomy would have made a significant contribution.

4. The most difficult problem concerns not governmental policies but the large number of tribes, dialects, and religions. Few of these dialects have their own script.

School population tables are given.

Lord, Edith, "The Impact of Education on Non-Scientific Beliefs in Ethiopia," The Journal of Social Psychology, Vol. 47, 1958, pp. 339-353.

Perhaps the most important person in any educational program is the teacher. Apart from the disseminating of knowledge, teachers indoctrinate. Therefore in any study of educational problems, it becomes necessary to discover which non-scientific beliefs are held by indigenous teachers.

Over 200 non-scientific beliefs were gathered. Some impede education and others have a lesser value. For example, in trade schools, most students want to study electricity and show no interest in bricklaying or plumbing. The reason is found in a belief stretching back to the days of the Queen of Sheba, that manual laborers in general, and iron and metal workers in particular, can turn themselves into hyenas at night. There is a widespread belief that eating garlic and butter that is 20 years old is the best treatment for malaria.

Of 132 items of non-scientific beliefs, 34 of those items were believed by 50 per cent or more of the 96 teachers. For example, 74 per cent of the teachers believed that gonorrhea first came from a female dog. In a country where venereal disease is a major health problem, the non-scientific beliefs of teachers related to any major health problem become of major significance.

Intelligence is not the problem. Both clinical and test evidence exists to support the thesis that Ethiopian children are as heavily endowed, intellectually, as are the children of other lands. Under the present curriculum Ethiopian children are studying the earth's crust, astronomy, physics and chemistry before they reach Standard 6. These learnings are rooted in the air; they do not take hold, root, bud, and blossom. They can be memorized and regurgitated at examination time, but they do not effect changes in attitudes or behavior.

This study has demonstrated that education can have an impact on non-scientific beliefs which motivate attitudes and daily behavior of Ethiopians. The study further demonstrated that over 100 of the superstitions studied proved impervious to modern educational procedures in Ethiopia.

Milverton, Lord, "The Realities of an African Civilization," African Affairs, Vol. 55, 1956, pp. 178-187.

The question arises: Is the African able to profit by the European form of higher education, and, if he gets it, where and to what purpose is he going to use it? Obviously this depends on the economic, political, and social patterns envisaged for the country concerned.

The Western system has never been fully accepted in Africa. Africans often do not see European learning as having any value in itself; they see it solely as a means to power and material success. In tribal education, religion, economics and social obligation were all part of a complex pattern of rights and duties. By attacking these, Western education has destroyed the tradition, and customs which normally guided conduct. African education suffers from the handicap of an environment which hampers instead of aiding the effectiveness of school work. The real problem is not to change the African but to change the environmental influences which operate on him from birth to the grave.

Musgrove, F., "Carrying Conviction in Africa," Oversea Education, Vol. 27, 1955, pp. 26-27.

The author suggests that English teachers become frustrated when African children fail to comprehend "obvious truths." He suggests that these "truths" appear obvious only because of the teachers unconscious cultural background.

Musgrove suggests that the best way to make Africans aware of the advances in another culture is to have schools in two cultures exchange surveys, e.g. English school boys could survey the traffic counts in their town and Africans survey their transportation system. "The contrast...would usually be sufficiently startling to be memorable and instructive."

By such a learning experience, students would gain "a new consciousness of the quality and limitations of their own culture, and deep insight into another." Such a learning system would tend to give the African student a positive feeling of personal exploration rather than the negative fears of cultural exploitation.

Parker, Franklin, "Education of Africans in Southern Rhodesia," Comparative Education Review, Vol. 3, October, 1959, pp. 27-30.

The growth of African education in Southern Rhodesia has followed the following steps:

1. 1899-1927 -- "The Path of Salvation," when Christianity, industrial education bias, and benevolent paternalism were pressures used to shake indifferent Africans out of their apathy.

2. 1927-1935 -- "Adaptation to Environment," an experiment that failed as advancing Africans became stirred by Western incentives and embraced education as the path to progress.

3. 1935-1960 -- "The Awakened African," accepted Western schooling, and even demanded it with passion while he outwardly showed a growing antipathy to white dominance and missionary guidance.

Paye, Lucien, "France's Hopes for the Instruction and Education of the African Citizen," Phi Delta Kappan, Vol. 41, January, 1960, pp. 186-190.

The African family exerts a powerful influence on the child. It instills in him a profound sense of natural forces, in particular that of the relations existing between man and those forces which surround him. The ritualistic initiating demanded by the adult keeps the child closely bound to the primitive society of which he is a member.

In order to bring progress to these cultures, it is obviously necessary that such unitive and disciplinary forces, now serving traditional ways of life which have retained much of their vitality, be utilized for goals higher than those of the individual or of the basic unit of society.

Raum, O. F., "The Demand For and Support of Education in African Tribal Society," The Year Book of Education, 1956, pp. 533-544.

In the average African tribe of the Bantu-speaking area we can distinguish three types of education.

1. Informal education of the home which aims at training the child in the norms of conduct appropriate to family and kinship groupings. The parents are the educators.

2. Ritual education takes the form of ritual accentuation of the life stages of a child.
3. Preparation for participation in public affairs, such as the legal procedures and principles of the people.

With the advent of Western education, the new masters did their best in offering their type of education to depreciate the indigenous educational currency. This effort has been characterized by the conflict between Western and African value systems.

Read, Margaret, "Education in Africa: Its Pattern and Role in Social Change," The Annals of the American Academy of Political and Social Science, Vol. 298, 1955, pp. 170-179.

There is general agreement that the spread of modern education has been one of the most powerful forces in African social change.
1. Through education, a money economy was introduced which in turn produced occupational mobility.
2. Through education and the resultant occupational mobility, urbanization has developed.
3. Intergroup and interpersonal relations result from urbanization, and eventually start the drive towards nationalistic goals.

Education has affected the social changes in Africa more than any other single force.

When comparing Western and traditional education, certain features of the traditional patterns appear to have been abandoned. Attempts at integrating three of these formerly abandoned features have not been altogether successful. These traditional features are:
1. The first element which was abandoned was that of the training of physical development and social recognition together with its essential sex teaching.
2. The second element which has been abandoned was that of the training in citizenship which related to their own society.
3. The third element has not been adequately provided for

in the present education systems constitutes those activities which had for Africans a deep emotional content, e.g. music, folklore, art, and tribal dress. These touched the roots of African emotional life.

Rosenstiel, Annette, "Long-Term Planning: Its Importance in the Effective Administration of Change," Human Organization, Vol. 17, Summer, 1954, pp. 5-10.

In the program for underdeveloped areas, the United Nations faces on a large scale the need to effect concrete adaptations of the habits of indigenous peoples to modern knowledge and technology. Attempts to introduce innovations and make changes which could not be integrated into the cultural patterns of the indigenous people proved unsatisfactory to the United Nations and costly to the government concerned.

A case in point was the attempt in Northern Rhodesia to replace millet with cassava. From the point of view of the British authorities, it was an advantageous change. Millet is attacked by locusts and is easily affected by change in climate. Cassava is much easier to grow. In this instance the British failed to realize that the economic basis was not the only one to be considered in the attempt to substitute a new technology for one that was an inherent part of the cultural pattern of a people. As the basic ingredient of millet beer, it plays a vital role in the social and religious life of the people. It is also an important factor of nutrition. Due to presence of Tsetse fly in this area the raising of cattle is impossible, and millet which is rich in fat provides the necessary dietary minimum of fat. Compared to millet, cassava is deficient in fat content. Since no other staple was introduced to make up the deficiency, the nutritional standards of the people were lowered, by this enforced planned change.

Ross, Emory, "Impact of Christianity in Africa," The Annals of American Academy of Political and Social Science, March, 1955.

Africans south of the Sahara face a challenge not before put to so large a group of people. This challenge is for an unprecedentedly complex triple change:

1. Horizontal change, across the whole range of concepts and practices of life, in thought, languages, religion, social and political organizations, land, marriage, and inheritance.

2. Vertical change, from the most primal large society on earth to something approaching the West's society.

3. Speedy change both horizontally and vertically is called for.

Christianity, in direct and indirect ways, has probably had the most fundamental, widespread, and creative effect of any element entering Africa in modern times. However, Christianity has failed to give everything it might to Africa's rapidly changing people. This failure may have grave difficulties; it may discourage and embitter the African till he will end in fanatical combat with the West on all fronts.

Roucek, Joseph, "Education in Africa South of the Sahara," Journal of Human Relations, Vol. 8, 1960, pp. 810-818.

One of the most dynamic elements of African nationalism has been the desire to achieve "moral status" first in the homeland and then in the world. In that respect this has aroused the desire for learning, so intense in fact, that in many parts of Africa schools flourish like mushrooms, including open air schools held under tropical trees. And, they are not missionary or government schools, they are African, owned and operated by them.

For the first time African history has come to be an item in school curriculum. Parallel with this change is the way in which newspapers have begun to invade the rural countryside. Since young politicians have to appeal to the masses, African symbols and institutions are used in place of language and ideas of Western liberalism.

Educational problems in Africa are concerned with agricultural and technical education and the planning of community life, a type of education which would not limit the graduates to white collar jobs.

From the very beginning, Western education tended to educate an elite. In turn, this elite separated themselves from the masses with the results that a division grew between the educated elite and the traditional elite. The educated elite must somehow communicate with the masses and give to them in a general way the education the country needs in this stage of its development, namely: agricultural, vocational and technical education.

Scanlon, David G., "Education and Social Change in West Africa," Teachers College Record, Vol. 56, 1954, pp. 129-134.

New African education must be based upon certain principles among which are the following:

1. In establishing village schools, full use should be made of existing cultural agencies.
2. Formal education must be carried on within the framework of the social and domestic milieu of the young African.
3. The curriculum of the village schools should be designed to meet the needs of the community.
4. Teaching materials should be produced which will be meaningful to children in the village.
5. Education must raise the hopes and ambitions as well as the skills of the people.

Shils, Edward, "Political Development in the New States," Comparative Studies in Society and History, Vol. 2, 1960, pp. 265-292.

In Sub-Sahara African countries, there is a new intellectual class beginning to grow up. This is the executive and technical intelligentsia, chemists, engineers, accountants, statisticians, who do not share in the older political traditions of their country's intellectuals and who resemble the "new intellectual class" of the more advanced countries.

They are generally more specialized and professional, more philistine and less widely interested in cultural and political matters than their immediate predecessors. It is on the growth and influence of this group that the emergence of a stable and progressive civil society depends.

The possession of a higher education enhances the demand for respect. It also has other very important significances. The intellectuals may wear the traditional garments on ceremonial and festive occasions, yet they wear modern clothes in their daily working life. They believe in the truth of science and in salvation through its application; they believe not in the wisdom of the elders, but in the value of rational administration and written laws and orders. They believe in planning and in large scale schemes. They are somewhat detribalized, albeit less completely than they themselves often think; this whole process makes the distance between the educated and the uneducated greater than in Western countries. The problem is a universal one. The differences between the West and the underdeveloped countries are matters of degrees.

The path towards modernization is uncertain, the arrival uncertain. The new state might never succeed in becoming modern, but it will be unable to return to a traditional society. It is easier not to go back than to go forward. Going forward requires the closing of the gap. There can be no modern society in which there is not a greater measure of active unity between the mass of the society and its leaders than exists today in any of the new states. Nearly all the new states confront a vastly preponderant peasant majority which is quietly or actively resistant against the efforts to render it "modern" or educated. The closing of this gap between the modernizing elite and the mass of the population is of prime importance. You close the gap through educating the masses.

There is nothing quite comparable in Western countries like the wide divergence in the styles of life and the associated outlooks of Africans with a Western education and those without it. It is not so much what education teaches, as it is the fact that the experience of having been to school enhances his own feeling of value. This is especially so in Africa where there exists a steeply graded system of social stratification. Education to the illiterate makes them feel they have acquired some extremely valuable qualities which entitle them to the respect of others. It makes them feel themselves to be in some sense, at the center of a larger society. Where education is highly valued, on traditional religious grounds, on practical vocational grounds and because of the "mystique" of modernity, those who do not have it tend to feel themselves inferior to those who do, and to feel cut-off from them.

Sills, David L., "Voluntary Associations: Instruments and Objects of Change," Human Organization, Vol. 18, Spring, 1959, pp. 17-21.

In America, voluntary associations constitute one of the major ways of getting things done. There are numerous examples of planned change being accomplished this way. Through this medium, the National Foundation's success in virtually eliminating polio has certainly been a planned one. In the emerging Westernized societies of West Africa, voluntary associations are playing an active role in the political and Westernizing process. They have become the instruments of planned change. In the towns of southern Italy, a different situation has risen. Here there is no tradition of voluntary association activity. Yet a group of outsiders has created a chain of organizations for the purpose of combating illiteracy. These organizations have become instruments of social change.

Stratmon, David L., "The Ghana Educational System," Journal of Negro Education, Vol. 28, 1959, pp. 394-403.

The author begins by stating: "If it is true that only an enlightened citizenry can support democratic institutions...we might be allowed to imagine whether or not Ghana's present educational structure is adequate to that end."

Stratmon concludes his study of the needs of the various "democratic institutions" by stating that Ghana has taken the inherited colonial system and has enlarged it at the primary and secondary levels. However, at the secondary level there are many bottlenecks. These bottlenecks are evidenced by the limited numbers of students available for university training and hence future leadership roles. However, vigorous imagination in attacking education problems and the expenditure of large sums of money for education appear likely to give Ghana a broad enough enlightened base to support democratic government.

Tannous, Afif, "Dilemma of the Elite in Arab Society," Human Organization, Vol. 14, Fall, 1955, pp. 11-15.

The traditional approach of the West to this part of the East has been almost exclusively through the elite segment--to establish business, to extend educational facilities, to conclude political agreements and to study the culture of the past. This situation prevailed until shortly after World War II, when a number of inexorable forces, resulting from increased facilities for education, intensive means of transportation and communication, development of land and oil resources, the establishment of the Western democracy, and the clash of traditional ideologies, began to swing the pendulum in the other direction, that of the traditionally neglected segment. This recent and rapidly spreading awakening, in terms of the welfare and worth of the individual has brought about marked and significant modifications in the traditional approach of the West. Illustrations of this can be seen in various fields of endeavor--business, intensive and persistent effort of the Arabian-American Company in promoting education, agriculture and public health, and religious missions shift of emphasis to rural welfare.

The aforementioned approaches are posing a tremendous problem for the elite. How long will the few minority continue to rule and at the same time maintain the gap which separates them from the masses?

There is a fundamental aspect that should be mentioned and that is--dynamic development of national resources depends not only upon the acquiring of techniques, but more importantly upon the acquiring of the necessary socio-economic and political institutions for the permanent embodiment, efficient application and progressive growth of techniques. In other words, this involves the very difficult task of organizing the human element into smoothly functioning relationships on all levels of operation.

Tannous, Afif, "Extension Work Among the Arab Fellahin," Applied Anthropology, Vol. 3, June, 1944, pp. 1-16.

There are six political units in the region under consideration--Egypt, Palestine, Transjordan, Lebanon, Syria, and Iraq. The problems, principles, and techniques of extension encountered in any one of these countries are similar to those encountered in the rest of the region.

There are tribes consisting of nomadic or semi-settled Bedouins. For countless thousands of years these migratory groups have roamed over the plains and plateaus of the region, following the seasons with their flocks of sheep and goats. Unlike the pattern prevailing in the United States, there are normally no isolated farmsteads in the Middle East. All cultivators of the fields live in the village and go out to work in the surrounding fields.

During the past fifty years intensive contact between the Middle East and the West has been taking place, with Western culture playing the role of the invader. The influence has been felt first in the urban areas where contact has been made with the villagers. The American automobile and radio are now established in the desert. Under the impact of the Second World War, the influence of the Western way of life upon the local culture has been tremendous. The folkways and mores are being challenged. The traditional self-sufficient economy is no longer adequate. An urgent need for the extension system is the call of the hour. This will help to make the necessary adjustments.

Sanitation in the village and within the home is very inadequate. Infant mortality averages about 200 per 1000 live births. Trachoma afflicts the eyes of not less than eighty per cent of the people. The average diet is inadequate.

Extension work is still in its infancy. Steps are being taken for the improvement of crops. Some extension work has been rendered by a few private organizations. Among these are the Near East Foundation of New York and the American University of Beirut. The weak points of the extension work are: too many people behind the desks and too few in the field, the field workers are engaged too much in routine work so that they do not have enough time for the farmers, many of the workers are the academic type who do not identify themselves with the farmers.

To solve the problem, natives need to be trained to do the job, the field worker needs to be acquainted with the local situation. Perhaps the most effective technique that can be used among the cultivators is the emotional appeal for this is a way of life to them. This emotional appeal should be preceded by a preliminary educational campaign. The initiator of change must also show respect for the Koran--this is the source of total way of life for the Moslem fellah (cultivator).

The Times Educational Supplement, "Ideas That Do Not Flow," The Times Educational Supplement, Vol. 1996, July 31, 1953, p. 681.

The cultural obstacles to Western enlightenment seem to have been largely ignored by those who, in recent years, have placed great faith in the forces of education in underdeveloped territories.

It was observed that a new idea depends as much for its success upon the medium into which it is launched as upon its own intrinsic merits. The English teacher in tropical Africa is launching strange knowledge and ideas into an alien culture and his teaching may be strangely transmuted.

It is further noted that there is no free flow of ideas between different cultures. An idea in one culture is not the same idea when transported to another. New knowledge which contradicts old tribal certainties may, in some instant gain acceptance within a system of "double truth". Only by building up a completely new structure of integrated knowledge, to which new facts can be related will it gain its true significance.

The Times Educational Supplement, "Spread of Western Knowledge," The Times Educational Supplement, Vol. 1813, January 27, 1950, p. 57.

This correspondent begins by noting the hunger for education throughout Africa. He states that it is not unusual in West Africa to find a group of children waiting patiently all day in hope that one of the lucky children inside might be taken ill or otherwise have to leave school. Such a vacated place would be quickly filled.

The correspondent challenges the validity of two popular beliefs, namely:

1. That African pupils want to become clerks when they leave school, and
2. That African education is too academic and unrelated to every day life.

The author finally suggests that due to the rapid and sweeping changes in Africa, education should be related not to the present but to the future, 20 or 50 years hence.

The Times Educational Supplement, "West African Schools," The Times Educational Supplement, Vol. 1829, May 19, 1950, p. 390.

Reporting on a tour of 61 West African educational institutions, Dr. Grubb of the Westonbirt School stated that Africans showed remarkable enterprise. Among some of the educational experiments was a bride's training center for the illiterate fiancees of well-educated men.

Dr. Grubb considered primary education to be about 60 years behind that of England. Some schools had unpartitioned rooms with numerous classes being taught by the same teacher. Africans urgently need practical help.

Whitworth, P., "Whole Men or Hollow Men," *Oversea Education*, Vol. 27, 1955, pp. 98-101.

This education officer maintains that African schools have failed to turn out self-confident, integrated individuals. Instead they have graduated frustrated and inadequate "hollow" men. Such a product found expression in such organizations as the Mau Mau.

Whitworth suggests that our inability to incorporate the African into the industrial concept of Western civilization has led to this frustration. In addition, the European educator has neglected two important aspects of the African culture, his religious instinct and the color of African life. Such omissions will inevitably lead the frustrated person to seek self-expression in revolutionary behavior.

Wodajo, Mulugata, "Ethiopia: Some Pressing Problems and the Role of Education in their Resolution," *Journal of Negro Education*, Vol. 30, 1961, pp. 232-240.

Ethiopia is not unlike other African countries in her social, political, and economic problems. She lacks trained personnel and has had to rely on foreign teachers heavily. A major problem of reconciling traditionalist and modernistic views is further aggravated by a strong conservative church. Among Ethiopia's economic ills is the fact that she has a one crop economy. Diversification is needed to ensure stability.

Like all other countries in Africa, Ethiopia looks to an expanded educated base for her manpower needs. At the present they are minimal.

Wodajo, Mulugata, "Ethiopian Education: A Medium for Social Change," *Phi Delta Kappan*, Vol. 41, January, 1960, pp. 158-161.

The social and ideological changes that one expects from education are varied, and the first need is that education help change attitude. If a nation is to conquer age old enemies such as ignorance and disease, attitudes must be first changed.

If education is to become a medium and a catalyst for social change by propagating a new social and ideological outlook, it must first have a few faithful adherents from the adult population. This missionary zeal of these few adult converts will then facilitate the spread of the new way of life among the rest of society. "Every new religion, every new...doctrine," Mead writes, "has had first to make adult converts."

# EDUCATIONAL PLANNING

## Books

Batten, T. R., School and Community in the Tropics, London, Oxford University Press, 1959.

This book is principally directed to teachers, administrators and all others involved in education extension work in tropical countries. The author discusses the need for community education, what some of its approaches should be and what the people's attitudes toward the schools are likely to be. In a second part of the book he deals with such matters as community projects and curriculum improvement. He examines difficulties facing community education.

Batten makes the following points about community education:

1. Most communities have still to be convinced that the community school idea is practical.
2. Most communities have not clearly weighed the advantages or disadvantages of community schools.
3. There is an improper balance between agricultural schemes and the proper teaching of the fundamentals of education.
4. Teacher and community purposes should not be in conflict with each other.
5. There should be separate responsibilities for the education of adults or children.

Campbell, J. McLeod, African History in the Making, London, Edinburgh House Press, 1956.

So much of African education is devoted to the lower levels and so little to the apex that it might appear that its authors are wedded to the pyramidal conception. However, if the new Africa is adequately to take its place in the community of nations she must produce an intelligent rank and file. To produce this an enlightened teaching profession is of absolute importance. The new Africa needs administrators and professional men, clergy, ministers, historians, and scientists.

Hodgkin, R. A., Education and Change, London, Oxford University Press, 1957.

The educational system of any country can be seen diagrammatically in the shape of a rough pyramid with several stages, each containing fewer schools and children than the one below.

For any country struggling to develop itself rapidly, selection is one of the most important things in education. In Kenya for example a two tier system was used. This tended to slow up the process of spreading the base. The Beecher Report recommended a three tier system. However, people strongly objected, pointing out that Americans did not have a middle school, and why should Kenya? They fail to see that it is their own demand for rapid educational advance which makes the intermediate level necessary. Quantity is important but one must not ignore quality for the sake of quantity.

The International Bank for Reconstruction and Development, The Economic Development of Nigeria, Baltimore, The John Hopkins Press, 1955.

It is estimated that at the beginning of 1953 only 20-25 per cent of Nigeria's five million children between the ages of 7 and 14 were in school: about two out of five in the East, one out of three in the West, one out of four in the Southern Cameroons and one out of twenty in the North.

The most important limitations on progress toward universal primary education will be the rate at which trained teachers can be supplied and the magnitude of recurrent costs in relation to the present revenue levels. Our financial projections are based on our estimate that enrollment can increase at a rate of 15 per cent per year in the West, 10 per cent in the North, 8 per cent in the Southern Cameroons and 6 per cent in the East. These rates mean a faster growth. The West has set 1959 as a date by which all children of school age will be in primary schools. However, considering the estimate of a 15 per cent annual growth, the goal likely will not be reached before 1962.

These rates of expansion are as high as the availability of trained teachers will allow. In Nigeria, there are 42,000 teachers, of whom less than 14,000 have had specialized teacher training: the others have not received an education beyond the first six or eight years. In 1953, training centers produced only about 1,800 new teachers to fill new posts and to serve as replacements.

The educational expansion which has been projected would involve a very large increase in annual recurrent expenditure by all levels of government: from 6.3 million pounds in 1953-54 to over 14 million pounds in 1959-60. In the last year, 56 per cent of the recurrent expenditure would be on primary schools. Total capital expenditure would be likely to approach 14 million pounds over the five years of 1955-60. At this amount, 34 per cent would be for primary schools, 23 per cent for secondary schools, 15 per cent for teacher training, 17 per cent for technical education and 10 per cent for higher education.

Broadly speaking, higher education should be financed by federal funds, secondary education by regional funds and primary education by local funds. The regions should, however, contribute substantially to primary schools, and to the regionalized branches of the Nigerian College. They particularly urge that the cost of primary education be financed to the greatest possible extent at the local level. In general, the greater the local responsibility for the cost of education the more genuine will be the community interest in its schools.

Kimble, George, Tropical Africa, New York, The Twentieth Century Fund, 1960, Vol. 2.

This book deals with important phases of the educational systems in tropical Africa. A summary of school systems and educational policies is made. The problem of adult education, mass communication by press, radio, and motion pictures is assessed.

Tropical Africa does not suffer the intruder gladly, whether he is armed with axe, bulldozer, blueprints or Bible. If he is not careful he may find he has misjudged the pleasure of the inhabitants.

The educator, in planning the site for a bush school not only takes into consideration soil drainage, ease of access and availability of material, but he must consider the wishes of the local headman and his council, along with the habits of mosquitoes and larger pests. In planning for the school calendar, the educator must coordinate it with the calendar of the farmers around him. If he fails to do this, he will find that his pupils vanish when the first rains fall and the planting season begins.

Mason, R. J., British Education in Africa, London, Oxford University Press, 1959.

The failure to complete a course is termed "wastage." It is particularly heavy at the primary stage and especially in the first two standards. The causes are: (1) poor teaching, (2) no proper system for promotion, (3) parents take children away from school because they are either needed at home or they feel they are wasting time, and (4) the inability to pay fees. The cures are: (1) bright attractive schools, (2) well trained teachers, and (3) parent-teacher societies.

New York University and African Fair Inc., Report of the Conference on African Resources, Chicago, Denoyer-Geppert Company, 1961.

This book deals primarily with African resources. It lists the conference procedures and information about the countries involved. Included in this information is a statement about schools and enrollment.

The Nuffield Foundation and the Colonial Office, African Education: A Study of Educational Policy and Practice in British Tropical Africa, London, Oxford University Press, 1953.

This book contains the report of the 1952 Conference at

Cambridge which dealt with the subject of African Education in British areas. In addition to the summary of the discussions at full sessions at the Conference, the volume contains a short introductory section chiefly for the benefit of readers interested in educational problems in Africa, the reports of two groups of experts, and the reports of the groups at the Conference which were made to full sessions of the Conference. The five groups into which the Conference was divided had allocated to them the following subjects: Group A: Responsibility and Control, Group B: The Expansion of the Educational System, Group C: The Teaching Profession, Group D: Organization and Curriculum, and Group E: Education and the Adult.

Ward, W. E. F., Educating Young Nations, London, Hartford and Harlow, 1959.

The basic problem of education in most colonial territories is a lack of money.

Ward is opposed to the idea of adapting syllabuses to local conditions because people feel that by doing so the Europeans are attempting to keep some particular foreign knowledge from the Africans.

There is a shortage of government jobs for the number of applications for such jobs.

Ward advocates that segregation by culture be practiced in the elementary grades. Desegregation is to begin in higher school levels.

Documents

Ashby, Sir Eric and others, Investment in Education, Lagos, Government of Nigeria, 1960.

In order to fullfil the estimates for Nigeria's need for people with secondary and post secondary education something over 30,000 children should enter secondary schools each year. Allowing for drop-outs, the total number of children in the years up to School Certificate should approach a maximum of 180,000. This requirement demands a dramatic increase because in 1958 the total number of secondary grammar school seats did not exceed 45,000. It is not likely that 10,000 of these will successfully complete secondary school examinations.

To meet Nigeria's need for high level manpower, the first step is to create 18,000 more entrants to secondary schools. This is equivalent to some 600 secondary school streams. Teachers and facilities must be provided for these new schools. The task seems impossible to accomplish.

Nigeria needs to upgrade over 80,000 primary and secondary teachers. This must be the first step in remedial education. What these teachers would benefit from most is a concentrated course in English and other subjects lasting about a month. It is recommended that University buildings should be occupied by teachers in every long vacation for two courses, each course lasting a month. If present facilities were used fully, it would take ten years to complete such a teacher training program.

It is recommended that secondary teachers have longer and more specialized courses during the vacation periods. It is not intended that this teacher training course should replace schemes for in-service training or present short or evening courses.

There is no way to predict Nigeria's manpower needs accurately. The following are estimates of minimal needs for high level manpower, based on a study made at Princeton University. Any program which will jeopardize these minimal needs will jeopardize Nigeria's future.

The estimates present a formidable challenge to Nigeria's educational system. In round figures, the minimum need over the next ten years is for 80,000 people with secondary education. Thirty thousand of these are described as "senior: managerial, professional, and administrative personnel." This involves a flow of at least 2,000 graduates annually from the universities. The present flow from Ibadam and overseas universities is 900 per year.

In addition to this force, 50,000 people with intermediate qualifications will be needed. The task for education in Nigeria is tremendous.

Commission for Technical Co-operation in Africa South of the Sahara, Education: Inter-African Conference, Luanda, 1957.

This booklet reports the proceedings of the Luanda Conference of 1957 dealing with technical co-operation in Africa south of the Sahara.

The participating governments were: Belgium, Federation of Rhodesia and Nyasaland, France, Ghana, Liberia, Portugal, Union of South Africa and the United Kingdom. Their aim is to ensure technical co-operation between the member countries.

Her Majesty's Stationery Office, Survey of Development Since 1953, (Command Paper 1149), London, Her Majesty's Stationery Office, 1960.

In order to secure uniform standards of education, all schools, whether government managed, local education authorities or voluntary agencies, are subject to the same regulations. These provide for:

1. Inspection by professional officers of the Ministry;
2. Instruction in accordance with a prescribed syllabus;
3. Maintenance of such records and registers as are prescribed by the Ministry;
4. Registration of all schools by the local education authority;
5. Licensing of all teachers in charge of schools;
6. Admission of pupils, irrespective of religious beliefs, to all schools, no child being compelled to attend religious instruction whose guardian objects to such instruction; and
7. Implementing the government's policy of appointing Africans to positions of responsibility.

The policy of government is to work through the various voluntary agencies and local authorities in the development of the primary school system. Government schools are maintained only where the agencies or local authorities are unable to provide essential schools. A similar policy is followed in the case of secondary schools and teacher training colleges.

At the primary education level the immediate aim is to provide five years' education for all, i.e. from Sub-Standard A to Standard III, and to cater for as many as possible in Standards IV to VI. In the urban areas the general policy is to provide all children with eight years' primary education, i.e. from Sub-Standard A to Standard VI.

Approximately 80 per cent of children of lower primary school age (7 to 15 years) are in school. The remaining 20 per cent will be provided for as soon as possible.

The curriculum of the African primary school has been based on the pattern of European schools in Southern Rhodesia and the United Kingdom, with the addition of the study of the vernacular tongue. From Standard IV upwards, however, instruction is given in English. Industrial subjects such as gardening, domestic science, woodworking and metalwork are included in the school curriculum.

Unified African Teaching Service: From January, 1960, a Unified African Teaching Service will be established with membership composed of all government--and mission--employed trained teachers. Previously different terms of service have been applicable to government and mission teachers, the latter not being eligible for paid leave or pension.

Technical Teacher Training: In 1960, the first Technical Teacher Training College was opened in Bulawayo. The purpose of this course is to train teachers for service in trade schools and technical classes in existing schools.

Specialist Courses for Teachers: In 1960, specialist courses in music, physical training, and arts and crafts began at the Umtali Teacher Training School. They are of one year duration and are intended for serving teachers who have a particular aptitude in the subjects. They will not be regarded as "specialist" teachers but the further training should enhance their value as class teachers.

The governments have made themselves responsible for African education in the urban areas, while the various missionary bodies undertake similar work in the rural areas and reserves. All schools, however, are subject to the same regulations as regards the following matters:

1. Inspection is carried out by members of the Department's Inspectorate.
2. The school calendar prescribed by the Director of Native Education must be observed.
3. Instruction must be in accordance with the prescribed syllabuses; and the necessary registers, schemes, and records must be properly kept.
4. Religious instruction must be given in all schools, although Conscientous Objectors are not required to attend.
5. Officers of the Federal Government Health Service may inspect schools and pupils.

South African Government, "The Progress of the Bantu Peoples Towards Nationhood," *South Africa Government Information Services*, Vol. 2, (no date).

Since the Bantu Education Act of 1953, which initiated a new deal in education, Bantu school enrollment has increased more than 60 per cent. Great progress has been made since full status was given to the education of the Bantu with the establishment of a Department of Bantu Education under its own Cabinet Minister.

At the present rate of increased enrollment in the schools, illiteracy will be abolished in the next two or three decades.

The primary education curriculum for Bantu students is as follows:

| | | |
|---|---|---|
| Assembly and Devotions | 50 | minutes per week |
| Religious Instruction | 100 | " " " |
| Afrikaans | 205 | " " " |

| | | | | |
|---|---|---|---|---|
| English | 205 | minutes | per | week |
| Vernacular | 180 | " | " | " |
| Arithmetic | 180 | " | " | " |
| Social Studies | 150 | " | " | " |
| Health Education | 100 | " | " | " |
| Nature Study | 60 | " | " | " |
| Singing | 60 | " | " | " |
| Tree Planting-Soil Conservation (Boys) | 120 | " | " | " |
| Needlework (Girls) | 120 | " | " | " |

Total 27½ hours per week.

UNESCO, *Conference of African States on the Development of Education in Africa Addis Ababa, 15-25 May 1961*, Paris, UNESCO, 1961.

This is a report of the 1961 Addis Ababa Conference. Various reports were heard from represented countries. The Conference was concerned with such matters as: (1) needs (2) economics and education, (3) priorities, (4) costs, and (5) recommendations. Both short term and long range plans are stated.

UNESCO, *Outline of a Plan for African Educational Development*, Paris, UNESCO, 1961.

This outline of the Addis Ababa Conference on Education was the product of the conference comprised of African delegates. The conference discussed needs, and the economics of education. This second subject dealt with the effect of education on productive capacities and the justification for the expenditure entailed.

Priorities in African education and their costs were discussed. The following needs were given priority status for the next five years:

1. Secondary education.
2. Curriculum reform.
3. Teacher training with particular emphasis on technical and agricultural education.

UNESCO, World Survey of Education, Paris, UNESCO, 1955.

Ethiopia. In an effort to give all school age children an opportunity to get an education, the one room school system is being studied seriously and will be given a trial. A further problem is how to keep well trained young men in the teaching profession when there is a dearth of manpower in other fields requiring their intellectual and clerical services.

Gold Coast (Ghana). Serious educational problems are:

1. The conflicting demands of quality vs. quantity at the primary level.
2. The need for more trained teachers and an adequate salary structure.
3. Language policy in schools is also difficult to settle. In the Colony and Ashanti well established languages such as Twi have an adequate literature for school purposes, but this is not the case with the vernaculars of the northern territories.
4. Finally, the differing rate of educational development between northern territories and the Colony and Ashanti, is a general question affecting all levels of educational administration.

Kenya. As may be expected in an educational system that is expanding rapidly, Kenya faces problems of shortages in buildings, trained teachers, and finances. For African education, the policy is to develop facilities at all levels, but particularly at that of the intermediate school where training can be given in agriculture and technology.

Liberia. The major problems confronting the Liberian Education Department are: (1) The need for trained teachers, and (2) the need for adequate buildings and equipment. The principal trend in education in Liberia is the organization and operation of vocational and technical schools.

Libya. The major problem in Libya is the limitation in the budget and indeed, in the national capacity to pay for educational needs. An allied problem is that of the lack of educated leadership. Future trends will be to develop primary schooling and to expand vocational and teacher training at the intermediate level.

The special problem of the backwardness of girl's education is being dealt with progressively by the government.

Nigeria. The special needs of the Nigerian educational system are:

1. The need to establish equal standards throughout a school system which is essentially decentralized.
2. The phenomenal growth of primary education systems has revealed a shortage of teachers and school facilities.
3. The problem of retardation and of wastage in the school population is ever present.
4. Two few teachers are qualified or certificated. (About $\frac{1}{4}$ in 1950-51).

Northern Rhodesia. The problems of a rapidly expanding system of education are numerous: finance, staff, and buildings. Particular mention may be made of wastage in the primary school and of difficulties in the way of decentralizing school control. The readjustment plan for African education stresses this latter point, and provides effective local education authorities which will represent the central government, missionary societies, native authorities, and recognized African bodies.

Nyasaland. The first five year plan for education in Nyasaland aimed primarily at an expansion of the numbers of schools in all classes. Many of the objectives of the plan were achieved, but progress was hampered by the fact that the portion of Africans remaining long enough at school to benefit from the course was too low.

The second five year plan began with a survey of all assisted and unassisted schools in the Protectorate. The key note of the second planning period is qualitative rather than quantitative. The result has been an improvement of standards of education and a great increase in the number of pupils completing the full primary course at the right age. This has also led to a steady increase for candidates for entry into secondary school. Universal education up to Standard III is aimed at but will not be attainable in this five year period.

*Southern Rhodesia*. During the past decade (1945-55) school enrollment had more than doubled and the public demand for education continues to grow. The principal problem facing the Department is the shortage of buildings and teachers. While the majority of pupils are to be found in lower classes, there is a tendency for children to stay at school longer with a corresponding demand for central primary schools and various forms of post primary education.

*Swaziland*. The number of African children attending school has risen by 50 per cent over four years; from 10,800 in 1948 to 15,000 in 1952. Over the same period the number of teachers employed in African schools rose from 227 to 447.

Secondary school enrollment has shown a steady increase and to meet the demand two schools have recently been developed to high school status. A teacher training college has been built: approximately 35 primary school teachers will be trained each year.

*Uganda*. The whole problem of African education has been under consideration by a committee. The recommendations of the committee have been: The reorganization of the primary system into one eight year period and four years primary rather than the old division of six years primary, three years junior secondary and three years secondary.

One of the main difficulties is to get Africans to take the initiative in expanding education and in insisting on high standards in their schools instead of looking to the government to arrange everything for them.

The greatest and most important development today is the vast expansion of technical training on which the government is laying great emphasis. Every effort will be made to insure that women's education becomes more popular.

United Nations, *The Economic and Social Development of Libya*, New York, United Nations, 1953.

Committee recommendations for the development of education in Libya are:

1. The present educational system is satisfying.
2. The most important problem to be solved is the lack of teachers.
3. Libya uses the Egyptian syllabus and it is quite satisfactory.
4. It is recommended that the living habits of the Nomads be studied before any attempt is made to educate them.
5. It is recommended that a woman expert, with a thorough knowledge of Arabic, be employed to study the psychological difficulties which lie in the way of the education of women.

"The explanation of this situation is not to be found in the Moslem law itself but in the way in which this law is interpreted in Libya and, indeed throughout North Africa."

United Nations, 1960 Report on Tanganyika, New York, United Nations, 1960.

A very small proportion of schools are directly maintained by the government (mainly urban, primary and middle schools as well as a larger proportion of secondary schools). Nearly a third of the primary and middle schools are operated by native authorities, which receive grants from the central government for the greater part of their capital and recurrent expenditure. A critical situation exists since there is not a sufficient number of middle schools to absorb the number of children successfully completing Standard IV.

The committee felt that, provided that educational conditions in Tanganyika developed satisfactorily, the necessary preparatory measures should be taken to make practicable the opening of a university college in Tanganyika in 1965-66 or as soon thereafter as possible. It felt that the exact opening date should be related to the time when an adequate flow of students possessing a Higher School Certificate was assured, thus freeing the college from the comparative handicap of conducting preliminary courses. In addition to the basic courses in the Arts and Sciences, the new college might have a faculty of law (including Islamic law) and possibly a School of Agriculture. The committee recommended that a site near Morogoro should be set aside for the future college. Another site has also been offered by the Arusha Town Council.

It is evident that too large a portion of the territories limited educational resources have been devoted, in the past, to expanding the four year course of primary education which by itself did not make an immediate contribution to the development of Tanganyika or to the supply of the trained personnel which it needs. Any further major advance at this level must come from the resources of local authorities. It was further noted that students who only complete the primary school grades have not received sufficient general education to enable him to continue his education alone and many who leave Standard IV relapse into illiteracy.

The education of African girls still remains a serious problem in the territory and the disproportion between the number of boys and girls in school becomes greater at each progressive level of education. The percentage of girls to boys was only 40 per cent in primary education, 20 per cent in middle schools and less than 10 per cent in secondary schools. In 1959, the number of students in the highest class--Form V--was 88 boys and 4 girls.

United Nations, The Trust Territory of Somaliland Under Italian Administration, New York, United Nations, 1952.

In Somalia the people are already desirous of maturing rapidly and of taking the helm of government as soon as it can be relinquished. There are, however, certain difficulties which must be overcome before an adequate education program can be carried out. Qualified teachers, a variety of textbooks and special equipment are needed.

With the country standing at the crossroads, economically, Somalia finds itself in need of a costly widespread plan of education (in addition to the present system) to prepare it for the developments in agriculture, livestock production, and the control of diseases. These represent the basic requirements before further educational plans can be considered. In Somalia educational advancement will have to be content to keep pace with economic developments.

In rural areas it has been found expedient and desirable to construct schools which fit into the village backgrounds; expedient, because funds do not permit construction of permanent buildings, nor is it always certain that the site chosen would suit a long-term program and desirable, because the interest and practical assistance of the village can be aroused.

In urban areas several modern school buildings and gymnasiums are available. These buildings are patterned after the Italian elementary and secondary school buildings.

From the viewpoint of educational administration, the use of three languages and two alphabets imposes difficulties. The languages are:

1. Italian--the official language. This language does not benefit the pupil much, nor put him in touch with resource materials, as English would do.
2. Arabic--the sacred language of Islam, which no Moslem community would omit from an educational program.
3. Somali--the native language which has not yet been committed to writing, except for a few works on the structure and forms of the language, and a few elementary phrase books.

The U. N. Committee in Somalia made the following recommendations for secondary schools:

1. Provide for a six year course middle school, to be increased to an eight year course.
2. Select the best boys from elementary schools for this middle school.
3. Hand crafts should be taught.
4. The upper portion of the middle school students should be regarded for higher professional training such as: (a) Administration Officers, (b) Medical Officers, and (c) Agriculture Officers.
5. The lower portion of the middle school students should be regarded for the following types of employment: (a) Secretaries,

(b) Medical Assistants, (c) Agriculture Assistants, and (d) Elementary School Teachers.

The field of education extends to cover the propogation of its own ideals and the popularization of the methods which it proposes to adopt. The planner must therefore consider:

1. The demand and supply of both utilitarian and cultural education. If the student wants to earn a living, the planner must consider first those subjects likely to be of use to the student.
2. Popularize those subjects.
3. Anticipate prejudice, arm against it by propoganda and pilot projects.

The educator must be aware of public opinion and be accurately informed.

The committee recommends that advice and technical assistance be sought from UNESCO in the following ways:

1. A team be formed, the permanent leader of which should have extensive experience in African education. The team should help in the formation of special services, libraries, and textbooks.
2. That funds and experts in rural education be made available for the two rural school pilot projects.
3. A team to work out a research project on fundamental education in nomadic areas.
4. The services of a functional anthropologist are considered essential.

United Nations, Trusteeship Council Official Records, New York, United Nations, 1959.

British Cameroons. The Council noted the following problems:

1. The need to expand schools in the north.
2. The number of girls enrolled should be increased.
3. Illiteracy should be reduced through adult education campaigns.
4. The Council hoped there would eventually be free primary education.

Tanganyika. Education for Africans in Tanganyika had operated on ten year plans until 1956 when a new five year plan was instituted. This plan called for 310,000 or 36 per cent of eligible primary school children to be enrolled. In 1956, enrollment exceeded this figure by 20,000 pupils.

United States Department of Health, Education and Welfare, Education for Africans in Tanganyika, Washington, U. S. Government Printing Office, 1960.

It has become a truism to state that there is a tremendous enthusiasm among Africans for Western education. This enthusiasm of great numbers is accompanied by a recognition among African leaders that education is an important instrument of self-government, the means to technicians, administrative staff, and professional personnel essential to a self-governing state.

The largest African political party in Tanganyika, the Tanganyika African National Union, has listed the following "aims and objectives" as a part of the guiding principles for that party. "To urge the government...to introduce compulsory and universal primary education for the African child; and to increase the institutions of secondary and post-secondary education, and to establish technical schools for training skilled African artisans."

There have been some indications that native leaders would advocate economies in staff salaries and perhaps in the construction of school buildings. The leader of the Tanganyika African National Union, Mr. Nyerere, declared that when his party came to power it would cut African salaries. "We are not going to enter government to make money...I warn our future civil servants that they must think in terms of the country and not compare themselves with anyone outside this country... We shall slash the salaries of civil servants who are local people; if necessary, we shall slash them hard."

The new approach in the development of African education consists essentially of placing the highest priority on and devoting a major portion of the funds available to the expansion of secondary school facilities, particularly at the Standard 11 and 12 level.

Mr. O. J. Caldwell, Assistant Commissioner for International Education, noted that both officials and political leaders have the realization that the main priority in the next few years must be in secondary education.

Periodicals

Beecher, Leonard, "Kenya," The Year Book of Education, 1951, pp. 616-634.

Perhaps the biggest problem which faced the committee and which will face those who have to carry out its recommendations is that which concerns the education of women and girls.

There is a long, hard road ahead for those responsible for the development of African girls education... Many disappointing beginnings may be made, and many projects may fail in the face of sociological facts that will not yield to quick answers or allow much hope of quick results.

Bigelow, Karl W., "Some Major Educational Problems in Africa South of the Sahara: A Critical Summary," Journal of Negro Education, Vol. 30, 1961, pp. 343-357.

Since independence has come to many African countries, educational problems have become the responsibility of the Africans. The Africans' attempts to meet these problems can be seen by such conferences as the Addis Ababa Conference of May, 1961. This conference outlined (1) the needs of education, (2) the economics of education, (3) the priorities of education, (4) short and long term plans, and (5) appeal for international cooperation.

A major problem facing educators is how to distribute available resources between rural and city populations. Such a problem is freighted with political pressures.

The teacher problem is acute. How do you not only retain but increase the competent teacher force?

Admittedly African educational problems are difficult and their solution is not yet in sight, but the prospects for that solution are bright.

Bradley, Gladyce H., "Education in Africa-The Problem of the Twentieth Century," The Journal of Negro Education, Vol. 23, 1954, pp. 30-39.

The needs of a sound education program for Africans are:

1. Closer relationship between leaders and the masses.
2. The conservation of the greatest values of the old society during the period of transition to the new.
3. The determination of what constitutes the best of the past, for these will then form a part of the curricula of higher education.
4. The development of a system of education in the fashion of a Gestalt, taking into consideration the whole field which it sets out to touch: philosophy, purposes, organization, and communication.

A sound education program for Africans must:

1. Be based on the assumption that Africa has inevitably been drawn into the orbit of a world economy, dominated by Western technology, and that Africans are producers and consumers; as such they must be educated for any position in the economy.
2. Give due regard to the institutions of the African people, especially their language.
3. Be a cooperative venture, where the wishes of the Africans are heard and respected.

A sound education program for Africans must note that:

1. There is a need for long range planning, but who will do the planning? Who will plan the planners?
2. There is a need for more and better elementary and secondary schools, colleges and universities, more and better faculties.

3. There is a need for better understanding and increased confidence between Africans and non-Africans.

4. There is a need for the strengthening of moral values in the society, and the development of a sense of national pride and unity.

Classen, C. J., "Quo Vadis, West African Education?" West African Journal of Education, Vol. 3, 1959, pp. 20-22.

The author wonders what West African education is and to what extent the courses are really suitable and serving their purposes. In two crucial areas he finds West African education falling short.

1. The syllabuses are largely directed towards the next step of the educational ladder, which tends to prepare solely for university training to the exclusion of vocational-technical training.

2. Is the education West Africans are receiving such that it is assisting them to be the useful citizens of their culture?

The author concludes by stating that he is not qualified to give answers, neither does he attempt any suggestions in this respect.

Crookall, R. E., "Secondary Modern Schools in Western Nigeria," Oversea Education, Vol. 32, 1961, pp. 154-233.

The author gives a resume of the development of secondary schools in Western Nigeria. He writes of:

1. The original thoughts which led to the start of secondary "modern" schools in Western Nigeria. "Modern" schools were principally technical secondary schools in contrast to secondary grammar schools.

2. How the schools developed during the shaky existence of the first three years.

3. He concludes with a few remarks concerning the future of such schools. He feels that the future of Nigeria lies in the further expansion of such "modern" secondary schools.

Crookall, R. E., "Universal Education in Western Nigeria," Oversea Education, Vol. 30, 1958, pp. 3-11.

In January 1955, free universal primary education was introduced into the western region of Nigeria. In this article, Crookall, who was an Inspector of Education in the area, gives a personal report of the planning which made this scheme possible. The article deals with such problems as:

1. The inadequacies of census reports.
2. The building of classrooms.
3. The building of popular opinion.
4. Cultural hindrances.
5. Educational materials.

Gregg, W. D., "African Building Teams in Kenya," Oversea Education, Vol. 33, 1961, pp. 14-17.

Gregg reports on the enlargement of the government's policy of technical training schools. Prior to 1957 most of the government schools were built by building apprentices who were in training in technical schools. By using this cheaper labor the government was able to get more and better buildings than would have otherwise been the case.

After 1957 the supply of ex-apprentices became quite large and there were problems in getting jobs for them. Finally the government launched an expanded school building program and allowed teams of these ex-apprentices to bid on and build the new school buildings. So far the scheme is working satisfactorily.

Hemingford, L., "University College for Central Africa," The Times Educational Supplement, Vol. 1986, May 22, 1953, p. 464.

In 1949 a committee appointed by the Central African Council recommended that there should be higher education for Africans. The committees report is printed under the caption, "Higher Education for Africans in Central Africa."

The report urges the building of such a university college on the grounds that there appeared to be a sufficient and increasing output from the secondary schools of Nyasaland, Northern Rhodesia, and Southern Rhodesia. There were also older persons who had qualified themselves for university education by private studies. It was possible such a university would attract students from Bechuanaland, Basutoland, Belgium Congo, and Portuguese territories.

Huxley, Elspeth, "Colonial Policies Compared," The Times Educational Supplement, Vol. 1859, December 15, 1950, p. 957.

Government aims for education in the Belgium Congo have been to spread a little literacy as widely as possible; secondly, to train Africans to fill positions in government services and in commerce. This system was closely modeled on the British pattern of half a century ago, with its emphasis on literacy and book-learning.

The Belgium Government envisions that higher education will be provided in Africa, and not in Europe as has been the policy of the British. Higher education in the Congo is to be linked as far as possible to the life of the people.

Hodge, Peter, "Work With Youth in the Towns of Ghana," West African Journal of Education, Vol. 2, 1958, pp. 96-100.

The author reviews some of the problems affecting youth in the cities of Ghana, in particular, and West Africa, in general. He makes the following suggestions:

1. Attempts should be made to supplement the basic primary and secondary school education which is all the formal education young people are likely to get.
2. Youth work should aim to assist with the various measures being taken to solve the chronic unemployment of young people having only a middle school leaving certificate.
3. More publicity efforts and funds must be devoted to those measures which will promote national unity among youth.
4. The training of youth leaders and group workers should be thoroughly re-examined.

Hoyt, Elizabeth E., "Higher Education in British East Africa," Journal of Negro Education, Vol. 21, 1952, pp. 469-477.

The author writes of her observations during a trip through East Africa. She deals primarily with the needs and objectives of higher education in East Africa.

In her opinion, responsible leadership in East Africa needs to be acquainted with the best of the past. A second need is for leadership which has adequate preparation in meeting specific needs at a given time and place. Specifically such preparation for leadership would include:

1. How to communicate to the masses.
2. How to use the traditional values during periods of transition.
3. How to introduce new techniques to a society in such a way that they will be accepted.

Institutions such as Makerere College should prove invaluable in leadership.

Lanier, R. O'Hara, "The Problem of Mass Education in Liberia," Journal of Negro Education, Vol. 30, 1961, pp. 251-260.

The author sums up the needs for mass education in Liberia by listing the following problems:

"1. Efficient administration.
2. Dedicated and well paid teachers.
3. Adequate buildings (many churches and privately owned buildings are now used).
4. Proper supplies (books and teaching materials).
5. Maintenance (buildings and equipment).
6. Development of an educational revival.
7. Revision of tax structure for education."

Liberia faces cultural problems in the implementing of these forward looking educational aims. These problems are caused principally by a failure to adequately integrate elements of a bush school curriculum into the proposed school systems.

Lichtenstader, I., "Some Aspects of Public Elementary Education in Egypt," Harvard Educational Review, Vol. 22, No. 3, 1952, pp. 168-183.

The writer is Professor of Arabic Literature and Islamic Culture at the Asia Institute, New York. Her article combines critical analysis with constructive suggestions on the subject of public elementary education in Egypt.

Lloyd, B. W., "School Library Facilities for Africans in Southern Rhodesia," Oversea Education, Vol. 32, 1960, pp. 36-41.

This author surveys the availability of libraries for African schools. He noted that 70 per cent of the primary classes failed to complete their Standard III (grade 5). He noted that a severe problem in the future will be to ensure that those who have learned to read will not fall back into desuetude. One way of avoiding this is to expand greatly library facilities.

A survey of library facilities indicated that most schools teaching the higher grades had a library of some kind. However those who had not continued beyond Standard III had little or no access to these libraries. The author suggests that outside help could give Africans in Southern Rhodesia a library service of value.

Matheson, Alastair, "Overcoming Tribal Prejudice Against Educating Girls in Kenya," Journal of Negro Education, Vol. 23, 1954, pp. 481-482.

African girls' education is one of the primary tasks currently occupying the attention of education authorities in Kenya. Generally speaking womens' education in Kenya today stands where boys' education stood 15 years ago.

Government plans call for each school to have two women teachers in the primary level. This will mean a provincial strength of 3,000 women teachers. The Education Department realizes, further, that by having women teachers in every school, the possible objection of parents to all male staffs teaching their girls can no longer be a valid deterrent. Women teachers provided the key to girls education in Kenya.

Mercer, T. M. Kodwo, "The Gold Coast Development Programme," African Affairs, Vol. 55, January, 1956, pp. 27-30.

The government has made education the archstone of an accelerated development plan. Special grants to the University College and Kumasi College of Technology guaranteed their financial strength. At the base, a determined administration set out to provide a measure of education for every child of school-learning age. It was the policy of the government to build up as rapidly as possible facilities for sound, primary education. This program has met with considerable success.

The output of trained teachers has nearly doubled, secondary schools have increased threefold, and many scholars are now doing advanced work. There are a few problems, the most difficult being an acute shortage of trained teachers. However, the growth in Ghana education is without parallel in education history.

Munger, Edwin S., "Education for Responsibility in the Gold Coast," Institute of International Education News Bulletin, Vol. 29, March, 1954, pp. 25-28.

It is well recognized that quality is more important than quantity in education in this country. Pressures for more schools have been slowed to keep pace with quality teaching. It now appears that the expansion of schools will be governed by the number of available qualified teachers.

For responsible government, quality educated men and women are needed.

Musson, Margaret, "The Nigerian College of Technology," Oversea Education, Vol. 29, 1957, pp. 97-101.

"The Nigerian College provides a centre where young men of Nigeria...may overcome the isolating effects of distance with meagre communication, and also the deeply dividing influences of separate cultures." This college envisages courses on four levels:

1. A diploma in general advanced education.
2. Diploma course in a particular field.
3. Engineering courses.
4. Advanced engineering standing.

The philosophy behind this college is to have a curriculum which will train men and women for positions of leadership in developing Nigeria.

Odunukwe, Clement, "Education in a Dynamic Society," West African Journal of Education, Vol. 2, 1958, pp. 91-94.

The author first gives an analysis of the philosophical concepts which underly American education. Then he gives the cultural reasons why an American educational system cannot be transplanted in Africa any more than an English system can. In his concluding paragraphs he gives his ideas of what a Nigerian educational system should include. He advocates:

1. Nigerianizing the curriculum with respect to subjects taught. These have meaning to the students' cultural and physical background.
2. Education must be liberalized, offering something for everyone, equipping man to earn a living.
3. Introduction of educational-psychological methods to develop aptitudes to the maximum.
4. Examinations should be overhauled to test not only achievement but ability and aptitudes.

Perkins, W. A., "Curricula in Nigerian Secondary Schools," West African Journal of Education, Vol. 1, 1957, pp. 4-7.

This article by the Principal of King's College, Lagos, is the outcome of an investigation into the curricula of Nigerian secondary schools in 1954.

The 88 schools studied varied in size from two classroom schools to six classroom schools. It was found that the curricula was heavily weighted in favor of the arts subjects, history, geography, English, and Latin. The natural sciences were well represented but they were by no means general.

The author's conclusions were that secondary school curriculum in Nigeria as a whole was a reflection of English secondary grammar school. He suggested that to balance the curriculum, science subjects should carry the same weight as the arts subjects. He believes grammar schools will have their place in Nigeria's future, however, they should not become diluted with the curricula of technical vocational type schools. "I see no reason to depart from the traditional lines..."

Roberts, G. J., "Where Are We Going?" West African Journal of Education, Vol. 3, 1959, pp. 96-98.

The title of this article suggests the main theme of this critical analysis of the educational system of Gambia in particular, and West Africa, in general. The author feels that education in Gambia is too concentrated. He suggests the following solution to this problem:

1. Form an Educational Commission to make a comprehensive survey of the entire educational system and make recommendations for distribution of educational facilities.
2. Local education authorities should be formed. Such authorities should be helped to realize that education is not restricted to primary and secondary schools.

Scanlon, D. G., "Current Educational Trends and Problems in Egypt," School and Society, Vol. 84, August 18, 1956, pp. 56-58.

Such current trends as the rapid expansion of education and establishment of the combined-service unit and teacher training colleges attached to the units are sketched. The limited resources of Egypt are among the problems emphasized.

Stewart, J. C., "Problems in Southern Tanganyika," Oversea Education, Vol. 28, 1957, pp. 157-162.

The author reviews some of the educational problems in the southern Province of Tanganyika. He is quick to point out that this province is not necessarily representative of Tanganyika as a whole, yet its problems are a good illustration of the problems faced by Africa. Some of these problems are:

1. Many smaller villages which need a school are not large enough to support a school.

2. In numerous instances schools open with enthusiastic enrollments, but by the third or fourth year the school must close because of poor attendance. Some causes for this are: (a) Concealed opposition from Muslim teachers, (b) Lack of grass roots support, (c) A Department requirement that one-third of the school population be girls, and (d) A lack of interest by local native education councils.

Stratmon, David L., "The Ghana Educational System," The Journal of Negro Education, Vol. 28, 1959, pp. 394-403.

Information is presented which reveals that Ghana has taken the school system inherited from the colonial regime and enlarged it, particularly at the primary and middle school levels. The record shows that a considerable bottleneck exists at the secondary school level. However, the vigor and imagination with which an attack has been made on the problem of expanding facilities will soon solve this problem.

It is not likely that we will see universal free education at all levels in Ghana soon. Nor will the change from a classical to a more balanced educational system occur as rapidly as some would like.

The Times Educational Supplement, "African Education," The Times Educational Supplement, Vol. 2021, January 22, 1954, p. 72.

This article deals with the Report of a British Study Group which spent six months in West Africa reviewing educational problems. The principal points of the six lecture reports at Oxford University were:

1. It was essential to realize that there was great economic, social, and political variety in the various countries

of West Africa. Everywhere, however, there was a social change away from the tribal and family structure towards greater individual freedom.

2. Provision for primary education was varied in different parts of the country.

3. The Gold Coast was the nearest to universal primary education.

4. There is a universal need for adult primary education.

5. Mission schools had played an important role, however, they were understaffed.

6. Funds are needed to develop secondary and technical education.

The Times Educational Supplement, "African Mission Schools," The Times Educational Supplement, Vol. 2062, November 9, 1954, p. 1038.

South African mission groups were given until the end of the year to decide upon the immediate future of their schools for Africans.

The essence of the government policy is the control of African education by the Department of Native Affairs. Its guiding principles are that:

1. The school must equip the native to meet the demands which the economic life of South Africa would impose upon him.

2. The native must be guided to serve his own community in all respects; there is no place for him in the European community above the level of certain forms of labour.

With few exceptions the mission groups are opposed to the turning over of their schools to the state.

The Times Educational Supplement, "African Policy and Practice," The Times Educational Supplement, Vol. 1950, September 12, 1952, p. 751; 786.

This is a report of a conference held at Cambridge which was attended by over 100 representatives from 14 territories in Africa. These representatives, both men and women, are for the most part, leaders of education in their territories.

Subjects discussed were:

1. Responsibility and Control.
2. The Expansion of the Educational System.
3. The Teaching Profession.
4. The Organization and School Curriculum.
5. Education and the Adult.

Among the recommendations coming out of this conference which was of interest both inside and outside Africa was the suggestion that "voluntary agencies" (chiefly religious bodies) should receive 100 per cent state grants and also retain part control of their schools.

The Times Educational Supplement, "The Beecher Report," The Times Educational Supplement, Vol. 1852, October 27, 1950, p. 821

The Kenya government appointed the Beecher Committee in 1949 to report on the educational problem of Kenya, and to make recommendations for the improvement of that system.

The committee examined the content of education and the demand from the African community for literacy preparation for white collar jobs.

The committee recommended three school periods each of four years, primary, intermediate and secondary. The aim of the primary is to achieve vernacular literacy, the intermediate would emphasize English, mathematics and practical subjects, while the secondary would prepare for trades and higher education.

The Times Educational Supplement, "Development in Africa: Short and Long-Term Plans," The Times Educational Supplement, Vol. 2402, June 2, 1961, p. 1138.

The short-term plans (1961-65) coming out of the Addis Ababa Conference aimed at ensuring school enrollment in 1965 of 15.5 million children in primary school, 1.8 million students in secondary school and 30 thousand in post-secondary schools.

The long-term target is from 1961-1980. Here it is aimed to have 32.8 million students in the primary classes, 5.9 million students in secondary classes and .3 million in post-secondary classes.

The Times Educational Supplement, "Ghana's Aims," The Times Educational Supplement, Vol. 2243, May 16, 1958, p. 794.

The Ghanain High Commissioner addressing the Royal Society of Arts in London on May 8, stated that the foundation for a sound educational system had been laid by missionaries and the colonial government, and a great impetus was given to educational expansion by the national government in 1951.

The Commissioner noted that Ghana was giving great attention to the eradication of disease and the improvement of the health of the Ghanains.

He further stated that active steps were being taken to encourage the survival of certain traditions namely the chieftaincy and ceremonies attached to that office. It is the declared intention of the government and the opposition to maintain this institution in a progressive form.

The Times Educational Supplement, "Joint Action in Africa," The Times Educational Supplement, Vol. 2400, May, 1961, p. 1028.

The Addis Ababa Conference on education has a dual purpose:

1. To establish an inventory on African educational needs, and
2. To prepare a program of educational activity for African countries.

Ministers and Directors of Education from some 40 African countries discussed broad issues facing African education. In their assessment of educational needs they discussed the economic and social problems confronting African education.

The Times Educational Supplement, "Nigerian Teachers," *The Times Educational Supplement*, Vol. 2074, January 28, 1955, p. 77.

At the opening ceremony of the twenty-fourth annual conference of the Nigerian Union of Teachers in Lagos, the Premier of Northern Nigeria seemed to disagree with the Gold Coast policy of quick expansion. He said, "We in the north are firm believers in giving sufficient training to teachers. We have no intention of encouraging indiscriminate expansion of senior primary education in order to gain cheap popularity; it is, of course, much cheaper, quicker, and in the short run more popular to open primary schools without insisting that the teachers who will teach in them have a proper training. But in the end, of course, such a policy would be fatal."

The Times Educational Supplement, "Task Force for Kenya," *The Times Educational Supplement*, Vol. 2032, April 9, 1954, p. 349.

Bishop Beecher, noted educational authority in Kenya, told a British press conference that "Women are still the key to the whole situation in Kenya." His mission to England was to recruit a "task force" to work for a limited time in his area, helping regroup and retrain African teachers who had been disrupted by the Mau Mau problem. In one district, the Bishop reported over 63 teachers were lost to education due to terrorist activities.

A new era was beginning in African education the Bishop said, in which there was no longer a dichotomy between mission and government schools. Teachers were needed to make Africans education an inseparable compound of our faith and our learning.

The Times Educational Supplement, "Useful Education for Natives," *The Times Educational Supplement*, Vol. 2070, December 31, 1954, p. 1205.

Double school sessions are to be introduced (1954) in Bantu schools owing to the shortage of accommodation and staff. There would be two 2 3/4 hours scheduled a day in order to permit more children to attend school. It is felt that it would be better for 100 children to have some education to help them earn a living than to have only half that number given longer hours and a somewhat better education.

The Times Educational Supplement, "Way Ahead in Africa," The Times Educational Supplement, Vol. 1976, March 13, 1953, p. 232.

A committee sponsored by the Nuffield Foundation met to study major aspects of African education. The major aspects were: (1) the authorities in charge, (2) expanding service, (3) the teacher and his training, (4) the curriculum, and (5) the education for the adult.

Major agreements of the committee were:

1. African education should continue to have a religious basis.
2. Girl's education must be stepped up.
3. Special drives must be initiated in welfare education programs.
4. Education must be related to the requirements of the society it serves.

The Times Educational Supplement, "Way Forward in Libya," The Times Educational Supplement, Vol. 1910, December 7, 1951, p. 947.

In 1943, the British Military Government built an all-Arabic education system. This was a reversal of Italian policies which had attempted to stamp out Arabic culture and sense of nationality. The curriculum was patterned after that of Egypt and the Sudan but tried to avert some of the short-comings of those countries. In the new Libyan education curriculum, for example, agriculture and technical schools received special attention to prevent a purely literary education which does not serve an expanding economy.

Girls schools have been opened and much of the traditional opposition to education for women has been overcome.

The Times Educational Supplement, "West Africa," The Times Educational Supplement, Vol. 1839, July 28, 1950, p. 597.

This report is a study of the findings of Dr. G. B. Jeffery from a proposal that there should be a West African Schools Examinations Council.

Dr. Jeffery argued against requiring West African students to pass the Higher School Certificate which enabled such students to pass on to West African or English universities alike. His maxim was that the work of universities must be based fairly and squarely on that of the secondary schools in the same country.

West African opinion was against Dr. Jeffery's thesis because it saw his suggestions as an attempt to delay Africans from attaining educational equality with British university graduates.

Williams, C., "Educational Obstacles to Africanization in Ghana, Nigeria and Sierra Leone," Journal of Negro Education, Vol. 30, 1961, pp. 261-265.

Williams writes concerning the problem of "Africanization." He sees educational obstacles such as a lack of teacher training, and a lack of mass training, as the reason for manpower shortages which in turn hinder the forward movement of "Africanization."

The author gives a review of the school statistics for Nigeria, Ghana and Sierra Leone. The substantial gains are noted against a total school population background, and the pictures are still dark.

Africanization is defined as "Independence." Political independence is but a first step in the long road to real independence. The author advocates that the next step must be the "freedom and independence of the mind." In order to reach this second goal, the "malady of prestige" must be sacrificed and a thorough teacher training program be introduced.

Wilson, John D., "Africa's Needs for U. S. Education," Institute of International Education News Bulletin, Vol. 29, March, 1954, pp. 16-24.

Many educated Africans feel that:

1. It is desirable for some Africans to be exposed to social and political institutions of the United States.

2. Africans would benefit from the educational facilities in the United States which will equip them for their important fields of service.

## FUNDAMENTAL AND ADULT EDUCATION

### Books

Batten, T. R., Problems of African Development, London, Oxford University Press, 1960. (Part II)

However we view the factors which hinder progress--the misuse of land, the inefficiency of labor, the poor organization of production and marketing, the prevalence of disease, the lack of education, or the difficulty of promoting sound political development--we are brought back in the end to two root causes: the poverty of much of rural Africa and the lack of adequate education.

While this situation continues, sound political development is also made difficult. The views which are expressed in Africa do not necessarily represent the interests of more than the small minority which voices them. Europeans in central Africa claim control over governments because, they say, they know better than the people of Britain the real needs of the African peoples of their territories. Educated, town-living Africans make the same claim. But there is really no good means of knowing what illiterate people think and feel and want until they can make their needs known themselves, and claim authority for ruling themselves. Self-government should mean the handing over of authority to all people and to a people well educated enough to exercise it wisely. This ideal, however, cannot be attained under present conditions and the satisfactory education of African rural communities--the great majority of all African peoples--is therefore essential for political, no less than for economic and social reasons.

The rapid spread of education is of vital importance because of the numerous changes which are quickly altering the conditions under which men live. The final result of these changes may be good if people can understand and control them, and if they can adapt themselves and their societies to the altered conditions. Failing this, the evils already caused--

soil erosion, sinking water supplies, the spread of disease through the freer movement of people and stock, and the decline of rural life--may become much more serious even than they are today. The answer may be in seeking the full cooperation of the people themselves. Such cooperation can only be the result of education. There is no time to wait for the necessarily gradual development of school education; nor can it provide any complete solution of the problem. The adult population must be educated.

The community educator can work in many different ways and choose from many different techniques, although his purpose is always to further the social or economic progress of the community. But community education which leads only to social and economic progress will fail to satisfy, for successful development along such lines creates new forces and new desires which involve also alterations to the political structure of society. As the people become better educated, they must obtain increasing power to direct their own futures. They will say, "If there is to be a planned order including us we must be free to play our own part in the shaping of it."

Community education is essential to provide the knowledge needed to assist the people to control their own future with benefit to themselves. It is no less important as its object is achieved that the people should in fact obtain such control.

Campbell, J. McLeod, African History in the Making, London, Edinburgh House Press, 1956.

Means must be found and found quickly whereby the people, as a community, can understand and appreciate the forces which have changed and are changing their lives so rapidly and radically. The mass education of the community is a problem of an urgency that is necessitated both by the natural ripening of general problems, and by the forced pace at which those problems, social, political and economic, are maturing. "Accelerated Community Education" is the recurring refrain in African education.

It will do no good to have the new influence of the schools and the old influence of tradition blindly opposed to one another. Adult education is the only hope of bringing about a reconciliation. The Adult Literacy Campaign brings more children into schools.

Africa stands in need of a lingua-franca, for her languages are legion. No African vernacular would be universally acceptable, but there appears to be no serious opposition to a dual language curriculum. There is little controversy on the necessity of progression from the vernacular at the beginning of the course to English at the end of the course, but over the stages by which this progression should be accomplished there is much argument and a great need for experiment and research.

The new flux movement in African life is now destroying some vernaculars and blurring others. To preserve each language is to preserve each tribal boundary, socially, morally, and geographically. As Africa moves toward unity, languages will tend to become unified.

Hodgkin, R. A., Education and Change, London, Oxford University Press, 1957.

There are a variety of aims which have at different times been given for adult education projects:

1. Some aim at closing the gap between older and younger generations.
2. Some aim at giving additional civic programs.
3. Some aim at curing definite ills like unhygienic customs.
4. Some aim chiefly at literacy.
5. Some aim to shake the whole community and make it more adaptable to the demands of modern government.
6. Some say adult education must be part of an all-round drive for cultural, economic and constitutional development.

The International Bank for Reconstruction and Development, The Economic Development of Nigeria, Baltimore, The John

Hopkins Press, 1955.

The education of women suffers seriously by comparison with the opportunities available for men and the encouragement given to their education. The north is the least advanced in opportunities for women, reflecting the traditional attitudes of a Moslem society. But attitudes are changing on this question, even in the north, and present plans in each region give recognition to the need for more emphasis on education for women.

As Nigeria develops its economy the education of women will prove an economic asset. Educational opportunities will need to be expanded and diversified to provide proper training for teaching posts and for a large variety of services in government, industry, and commerce. In addition to the limited existing emphasis on domestic science and homecrafts, commercial instruction should be available at the grammar school level.

Kimble, George, Tropical Africa, New York, The Twentieth Century Fund, 1960, Vol. 2.

In rural areas, parents are content to allow their girls to acquire knowledge about cleanliness, good manners, industry in the home and in the field, sex, morality and family living. The parents tend to feel that what their girls might learn in school wouldn't necessarily bring her or her future husband any profit. In the matter of college training, unquestionably, the need is great in nursing and medicine, but in tropical Africa the one respectable profession is still marriage.

Documents

Embassy of Egypt, Education in Egypt, Washington, Embassy of Egypt, 1955.

Girls Education: At the beginning of this century there were only two state primary schools for girls and no secondary schools. In 1922, there were only four primary schools for girls with 901 students. In 1953-54, 318,659 girls were in various schools in Egypt from primary to special training colleges.

Her Majesty's Stationery Office, Survey of Developments Since 1953, (Command Paper 1149), Her Majesty's Stationery Office, 1960.

Northern Rhodesia. A technical training center for women was opened on the Copperbelt in 1960. This will provide a variety of courses for post-primary and post-Form II students in domestic science and commercial subjects.

Nyasaland. Activity in adult education consists chiefly of night schools, which give classes in academic subjects for African adults, mostly at the primary level, and homecraft centers offering training to girls and women in domestic subjects at various levels. Grants are made to the night schools which are organized locally, largely by teachers, and to a number of the homecraft centers which are conducted by the voluntary agencies.

South African Government, "The Progress of the Bantu Peoples Toward Nationhood," South African Government Information Services, Vol. 5, (no date), pp. 1-36.

Education, upliftment and changes in the Bantu's economy and farming methods have brought about a change in the woman's role in society. She no longer is the hewer of wood, drawer of water and tiller of the soil. She is beginning to participate in civic affairs; she pulls her weight in women's organizations, parents associations and school boards. There are many opportunities for career women: teachers, nurses, typists, and even a few qualified Bantu women medical doctors. In short, "the Bantu woman has arrived."

UNESCO, World Literacy at Mid-Century, Paris, UNESCO, 1957.

In order to have some degree of comparability between statistics on illiteracy in different countries, the following criteria have been established.

1. The ability to read and write is used as the criteria of literacy.

2. Persons unspecified for literacy are excluded from calculations.

3. Illiteracy rates are calculated for the population 15 years old and over (including age unknown).

UNESCO, World Survey of Education, Paris, UNESCO, 1955.

Angola. Literacy courses for adult Africans are run by Catholic and Protestant missions.

Egypt. Adult education in Egypt does not aim at the eradication of illiteracy since Egypt has had compulsory education since 1944. Their primary goal is to diffuse general knowledge among the adult literate population, especially in practical subjects and vocational training. The total numbers attending the various institutions teaching adult education in 1952 were: 15,707 of whom 6,194 were female.

French Morocco. Adult education embraces the teaching of the French language, including reading, writing, and arithmetic. Classes are mainly attended by shopkeepers, artisans, and workers. Handicraft classes constitute the courses offered for women and girls.

French Somaliland. Classes for adults are regularly held on the school premises. They are intended for : (1) illiterates, who make up the majority of the pupils, and (2) persons who wish to improve their French. No fees are charged. The subjects taught are: French, arithmetic, typing, and bookkeeping.

Kenya. In Kenya, the Community Development Organization rather than the Education Department has supervision of the adult education program. A permanent school, "Jeanes School", is maintained. From this institution an African information service regularly produces news sheets and pamphlets for mass education work throughout the colony.

Liberia. Adult education aims to teach their official language, English, since the majority do not speak it. Night classes are primarily for adults who have some education but who discontinued their studies in order to work. Additional classes are available for adults already in business, engineering and home making.

Nigeria. The Central Department of Education together with the regional departments offer special courses for adult education. Their role is to stimulate and coordinate local efforts for literacy campaigns, to give technical guidance and insure an adequate supply of reading materials.

In 1950-51 there were 2,670 classes with 66,000 adults enrolled. Over 250,000 vernacular primers and readers were sold.

Special attention is given to the needs of women. Classes are organized for adult women of the community. Institutions known as "marriage training homes" provide comprehensive courses for young women.

Northern Rhodesia. The Department of African Education organizes varied activities to suit the differing needs of the people. In rural areas a novel institution, the Development Area School, has been set up in seven places (1955). These adult education centers provide courses in rural development. This practical form of education has contributed to improved living standards in the respective areas. The Education Department assists mass literacy work by producing reading material in ten of the vernacular languages.

Nyasaland. In urban areas night schools give formal education to young people and adults. Mobile visual education units and a vernacular newspaper are maintained by the government's Public Relations Office. Illiteracy campaigns are sponsored by missions.

Republic of Cameroon. In 1951, over 10,000 men and women attended the newly instituted adult education classes

(1955). Evening classes for state employees who want to advance more quickly in the administration ranks are available to all interested employees.

Republic of Congo. Adult education in the Republic of Congo pursues a dual aim: (1) literacy for all, and (2) the further progress of the already advanced. A pilot project has been initiated in the Oubangui Territory and other experiments will be made in remote districts during the next few years.

Republic of Senegal. Adult education courses are intended: (1) to teach completely illiterate natives elementary French, reading, writing and arithmetic, and (2) to give further elementary instruction to pupils wishing to add to their stock of knowledge. The courses are free. Three $1\frac{1}{2}$ hour lessons are given a week, preferably after the afternoon school lessons. The curriculum and time schedule are arranged to suit the particular region and pupils' needs.

Tanganyika. Several government departments are concerned with the provision of adult education for Africans. A pilot literacy scheme is being maintained and studied by the Education Department.

Togo. Courses for adults are undoubtedly the most popular of the usual types of mass education. In 1951, 135 courses were taught; of these, the elementary courses were directed by monitors and the higher courses by teachers. In 1951, 60 out of 489 adult education students who sat for the secondary entrance exams passed.

The elementary courses are chiefly devoted to reading, writing, and simple arithmetic. Courses are usually given in the vernacular languages. Spelling books in the vernacular languages, especially prepared for mass education, are being printed (1955).

Uganda. In addition to evening classes and literacy campaigns organized by educational agencies, the Community Development Department envisions (1955) a central training center. From this center other facilities will be developed for the encouragement of adult training in cooperatives.

United Nations, Access of Girls and Women to Education Outside the School, New York, United Nations, January, 1960.

Obstacles and problems in the education of girls and women outside the school are:

1. The lack of political equality has seriously hampered women's educational opportunities. This fact is acknowledged by countries where recent introduction of universal sufferage has resulted in a sudden development of women's education.

2. The strength of traditional ways of life retards education of women.

3. Early marriage in Moslem areas also hinders girl's education.

United Nations, The Trust Territory of Somaliland Under Italian Administration, New York, United Nations, 1952.

In rural education, care will be needed to introduce only those patterns which will contribute to the raising of the standard of living and thus enable the peoples to share in a general awakening. The order of events must be dictated by the urgency of the needs, and these may be expected to be related to the economic and social requirements of the community rather than personal advancement.

In dealing with the Nomadic element of the population it is suggested that the first step in fundamental education must be getting to know him and winning his confidence. This might be best accomplished by juvenile holiday camps with short term schooling as a second stage.

Elementary evening schools for approximately 4,000 adults are held in the principal towns of Somalia. Larger numbers would present themselves for elementary schooling if there were sufficient accommodations and teaching staff.

In Mogadishu the adult elementary classes are strained to the utmost. In one building, built for children, three consecutive sections of two hours each are held each evening, giving instruction to 960 adults.

In Somalia, fundamental education has not yet been classified as one of the responsibilities of the education branch, but it is dealt with by the Section of Radio, Films and Newspapers.

In the five year plan for the development of education in Somalia, one section is devoted to elementary schools of Somali type for the Nomadic peoples. However, this plan is criticized as unpractical due to the continual movings of the people. An alternate plan under discussion is that of providing mobile schools which would follow tribes around during their migrations.

The U. N. Committee in Somalia made the following recommendations concerning primary education:

1. Improve the system of training and inspection in present schools.
2. A team of full time inspectors should be employed to improve the standard of teaching and to evaluate adequacy of present textbooks.
3. Overhaul the curriculum and include the teaching of basic science.
4. Allow a choice of language by the pupil (in city schools).
5. Playgrounds must be constructed and regular times for free play be provided for in the school day.

The U. N. Committee for Somalia recommended that in adult education the following improvements be made:

1. A thorough inspection of adult education classes should be made without delay.
2. A better grading and promotion system should be used.
3. Classes should be reduced to 25 students or less.
4. The teaching of subjects other than Arabic, Italian, and arithmetic should be considered.

In the matter of education for women and girls the U. N. Committee to Somalia recommended that an individual with a knowledge of Arabic, training in domestic science, experience in women's clubs, and natural gifts for organization, should be immediately appointed to develop women and girls' education. This individual should immediately make visits to certain recommended areas in Somalia, and endeavor to interest the population in their type of education.

It must be emphasized that nomadism is, and will continue to be in a very substantial measure, an adaptation of social life to the natural resources of the country. Fundamental education should aim at helping the Nomad to make a more successful adaptation to his environment than he has been able to make. It is suggested that an experimental plan of fundamental education, limited to one tribe or part of a tribe, be initiated as a pilot project.

The U. N. Committee for Somalia recommended that:

1. Two pilot projects in rural education should be started, under the supervision of experts with previous experience in this field (pilot projects).
2. The syllabus should be designed to equip boys and girls in the immediate neighborhood for life and leisure.
3. One of these projects should include the training of rural teachers.
4. The development of the community rather than the individual should be the underlying philosophy of the rural education program.

United Nations, Trusteeship Council Official Records, New York, United Nations, 1958.

In the Northern Cameroons every effort is being made to reduce illiteracy in the territory which is presently estimated to be between 80 per cent and 90 per cent of the population. In 1958, there were 550 adult classes with 11,917 adults enrolled. There were 2,562 literacy certificates issued during the year. A total of 9,000 literacy certificates had been issued since the campaign began.

## Periodicals

Attygalle, Richard, "Education for an Adult Society," Adult

Education, London, National Institute of Adult Education, Vol. 31, Winter, 1958, pp. 187-189.

The underdeveloped countries have been largely in non-industrialized areas where illiteracy predominates and malnutrition and hunger are the norms of life. Faced with the need to raise the standard of living of its peoples, it seemed right that the educator should join forces with the technician to attack ignorance, poverty and disease. Accordingly, teaching people to read and write, raising productivity and improving occupational skills and techniques, primarily those of agriculture, and intensive campaigns of health education to change traditional practices which demographic and social trends had made injurious, constitute their main instructional and educational activity.

Education, today, is less thought of as a specific activity necessary to a particular age of life. It is rather a continuing and ceaseless effort to make possible the free and full association of all citizens.

Bonanni, Camille, "Literacy for Nomads in Somalia," Oversea Education, Vol. 33, 1961, pp. 88-94.

This article is written by one of the teachers who journey with the nomads. He speaks of the problems encountered in trying to teach these people. Some of these problems are: (1) language, (2) inadequate aid for educating nomadic people, and (3) the high turnover of students.

Some of the subjects taught are: (1) Reading, (2) Arithmetic, (3) Geography and History, (4) Health and Hygiene, and (5) Agriculture.

These teachers concentrate in the Dinsor area and their principal aim is to help the semi-nomadic people of that region.

Brew, J. Macalister, "Adventures in West African Education I," Fortnightly, N.S. Vol. 172, 1952, pp. 90-95.

Visits to schools were marked by singing quite lovely songs such as "Make the best of your talents even if you only have one." This seemed to be the characteristic spirit of the mass literacy classes.

Interest in the school is manifest by the attendance of all ages. In one class, 24 old men were studying by the light of one Tilly lamp. Some were beginners; others were advanced enough to be reading booklets. In another classroom a group of 63 women who had never been to school were learning to read and write. There can be no question to the success of this informal and social approach to education; shy and retiring women are learning to read consecutive sentences in the primer in ten days, men taught by these methods write as good a letter as many primary school products.

Brew, J. Macalister, "Adventures in West African Education II," Fortnightly, N.S. Vol. 172, 1952, pp. 174-182.

A community meeting was held in a schoolroom--lighted by two kerosene lamps. The first item on the agenda was the need for more lamps for the literacy classes. They decided to organize a dance of which the proceeds were to purchase the needed lamps. A sanitation report was made. "Flies fear the dark"--so it was resolved that all latrines be covered. Mosquito control, cleanliness, and respect were among the many other items for community improvement that were discussed.

If education for the few is too far in advance of the masses, the way is opened for the demagogue. There is evidence the African's intuitive mind knows this, and in no other way can one explain the emotional undertones which accompany welfare education.

Castagno, Alphonso, "Education and Political Evolution in an African Society," Institute of International Education News Bulletin, Vol. 33, February, 1958, pp. 2-10.

Adult education seeks to extirpate from the older generation superstitions and prejudices which impel resistance to change. On the other hand the same education softens the impact of Western ideas by reducing the disparity between the old and new generations.

It is apparent that a system of education in Africa which concentrates on the new generation to the exclusion of the old could not avoid enforcing the traditionalists and at the same time further divorce the older generation from the new political institutions and their objectives.

Clutton-Brock, G., "Thoughts in Adult Education in Central Africa," Adult Education, Vol. 30, Spring, 1958, pp. 255-262.

The opportunities for adult education are abundant.

1. In urban areas and in some villages, afternoon and evening classes, and even weekend classes can and should be extended.
2. Residential courses for short periods of a few days or longer periods of a few weeks can be provided in subjects of practical interest or use.
3. Courses should be arranged for training in leadership for local adult educational activities.
4. Local library services can be gradually started. These can include the provision of teaching aids, exhibitions, demonstrations, and the provision for the circulation of mobile cinema units.
5. Broadcasting services can provide an extended programme of wider variety of items designed to promote adult education.

The government should sponsor the cost of such an all-out campaign.

Adult education includes literary classes, community development schemes, continued education classes, clubs, societies and associations and extra-mural studies. Throughout many parts of the world there is an increasing sense of urgency about adult education, due to awareness of man's need to keep pace in understanding with the rapidly changing social order. There must be room for experiment, though there are certain common principles. The need for adult education does not become apparent through popular clamor for it. It is greatest when felt least.

In a new country the relationship between industrial and social conditions is very close. Where opportunities for people of different race and background to meet and understand each other are few, it is necessary to increase the opportunities for people of all sorts to meet. Free association in adult education increases the dynamic which makes for development. Free association for both educational and social purposes can be encouraged through clubs, voluntary group activities and neighborhood and community centers.

Giles, P. C., "A Trade Training Centre for Nyasaland," Oversea Education, Vol. 32, 1960, pp. 65-73.

Giles reports on the development and importance of a technical training school in Nyasaland, which is administered by the Nyasaland Education Department. The school has facilities for 375 apprentices in the building, engineering and allied trades, and clerical fields. The five year course is divided into two parts: (1) the first two years are spent entirely in school, and (2) the next three years are spent in actual work experience and some class work.

The important feature of this program is that the apprentices are under the supervision of a professional teacher who understands boys. Often apprentices in other areas are supervised by a senior workman who in many cases is not properly trained.

Healy, A. M., "University Extra-Mural Courses in Kenya," Oversea Education, Vol. 30, 1958, pp. 27-31.

In 1956 Makerere College made its initial efforts in organizing extra-mural classes in Kenya. These courses which were of a "non-utilitarian" nature were offered to working adults, in an effort to help them follow up interests developed in school.

The curriculum followed this general pattern:

1. Who is the African? Where did he come from? Movements of people in Africa, etc.
2. When and why did the European come to Africa?
3. The slave trade; The scramble for Africa; The Colonial systems.
4. Problems of today; East and West Africa development compared.

The courses are open to all races, however, the African stands to gain the most. The extra-mural courses are designed to help those Africans already half-way industrialized. These courses give them the means to discuss and understand their position.

Lewis, L. J., "Africa," The Year Book of Education, 1949, pp. 312-337.

Changes are being made in some areas, notably because of the older age levels for marriage, but Africans need to develop the teaching profession as a career for women. Another field of stimulus to women's advancement is the nursing vocation.

Both official and African interest in mass literacy development indicate a political significance. Some Africans recognize adult education as an important contribution toward political independence, while others feel that it provides a cheap alternative to a proper education system, not reaching their aspirations.

Milne, F. Douglas, "Community Service Camps in Rhodesia," Oversea Education, Vol. 30, 1958, pp. 19-20.

This is a report of the activities of the African Education Department in starting Community Service Camps. The students going to these camps are usually those who will soon be completing their academic training. The philosophy behind these Community Service Camps is one which hopes to train these students in citizenship and to give them a feeling for community interests.

A fine example of such community work was noted when 37 boys voluntarily built a dispensary for lepers and an orderly's house. They were repaid for their efforts when the Resident Commissioner officially opened the buildings and commented on the work done by the Community Service Camp. There are other such examples listed in this article.

Myhre, P. M., "Social Determinants in Education of a Primitive," The Year Book of Education, Vol. 48, 1948, pp. 446-457.

The following recommendations concerning Nomad education were made in a special report to the Emperor of Ethiopia:

1. The education program of such people ought to be strictly practical or functional. How to raise their standard of living and improve their country should be taught.
2. The elementary school program should show ways and means of improving methods of cattle raising and growing more and better grass.
3. By starting to improve their present handicrafts, it would not be difficult to introduce other useful crafts.

Scanlon, David G., "The Bush School," Phi Delta Kappan, Vol. 41, January, 1960, pp. 148-150.

In West Africa the bush school reached a high level of development. Basically, the bush school was an attempt to introduce to young men all the aspects of social, religious, economic and political forces of the tribe. During the three years of training in the bush school the boys learned the best technique of farming and the trades necessary for survival and well being. They had to build their own huts. Beyond the practical, they were taught the theoretical basis on which society existed, e.g. theological, political, and legal patterns of the village organization. European schools have contributed to the disintegration of the bush school.

Smith, E. W., "Adult Literacy in Western Uganda," Oversea Education, Vol. 29, 1957, pp. 25-29.

Smith, the Community Development Officer for Uganda in 1957, wrote principally concerning a project he found helpful in adult literacy campaigns. The experiment consisted of an intensive six month course which would give students the equivalent of 120 hours of instruction. UNESCO statistics appear to indicate that this time (120 hours) was sufficient to make an adult literate. The results of this intensive campaign showed that there was a minimum of drop-outs by the students and that teachers stayed with the course for its duration.

The author states that a primer is of utmost importance in an adult literacy campaign; it one is not available, one must be compiled and printed before any concrete results can be realized.

Swinbanks, W. F., "Rural Trade Schools in Uganda," Oversea Education, Vol. 32, 1961, pp. 164-170.

The aim of the Rural Trade School is to supply the growing needs of various types of industry with trained personnel. Usually students entering these rural trade schools have completed six years of primary schooling.

Uganda will probably remain a country of peasant farmers for a long time, and so while some students are trained in such arts as mechanics, carpentry and bricklaying, the majority are being trained in farming methods and hence raise their standard of living. The curriculum embraces those things in traditional methods which are of value and introduces modern techniques and standards as well. An example of this may be seen in the building of houses. Traditional education taught students how to build houses; modern training teachers them how to build weather-proof, well ventilated houses.

Every effort is made in preparing the curriculum to keep a balance between what is needed and what is wanted.

Thompson, C. Sykes, "A Pilot Scheme for Nomadic Betterment in Somaliland Protectorate," Oversea Education, Vol. 28, 1956, pp. 106-108.

Perhaps the keenest educational problem confronting the

Somaliland Protectorate (now the Somali Republic) is that of educating its nomadic population. The majority of this illiterate population are fanatic Mohammedans. Their traditional language has not yet been reduced to writing. Other nomadic educational problems facing the government are:

1. How is a scheme to be "put across" without stirring up mistrust of government intentions?
2. How is the nomad to be reached?
3. What material will be of the greatest help to the nomad?

The Times Educational Supplement, "Adult School for Africans," The Times Educational Supplement, Vol. 1999, August 21, 1953, p. 728.

This article notes that when the peasant comes to a town and turns wage earner he soon finds reading and writing are important accomplishments.

Most Kenyan's speak Swahili as a lingua-franca and are able to learn to read and write the language in a period varying from four to eight months.

To the European observer it appears that becoming literate is a spiritual experience for the African, related in some way to the emergence and growth of personality. People are uplifted by it and made aware of their power to alter their environment.

Vanter, Warner, "The War Against Ignorance in Northern Nigeria," Oversea Education, Vol. 32, 1961, pp. 174-177.

This article describes the growth of literacy classes in Northern Nigeria. Over 1,710,500 have gone through literacy classes in the last 12 years. This testifies to the intense desires of Northern Nigerians to become literate.

In Northern Nigeria about 60 classes for women are conducted weekly. These classes, usually held in various homes, deal with such matters as improving the standard of their home life. These classes are attended by enthusiastic women.

# TEACHERS, TEACHING AND STUDENTS

## Books

Batten, T. R., Problems of African Development, London, Oxford University Press, 1960.

The main burden of remolding of African society falls on educated men of the African race. They stand between two worlds--the tribal and the modern--and have some knowledge of both. It is they who can best teach the others, the uneducated, who are still attempting to live by tribal custom in a changing modern world.

So far the education of the educated has done little to assist them with this task. It has too often been narrowly restricted to providing professional or technical training--to providing useful cogs in the machinery of government and of industrial and commercial enterprise. But if we hold the ideal of a free African of responsible self-governing states, must we not also give at least equal emphasis in school and colleges and in adult life to the provision of opportunities for political education? As men obtain political power they must be able to form sound political judgements if power is to be used wisely. But sound political judgements must be based on knowledge. Good intentions are not enough. It may be true that men and women of good will are most admirable, but they are dangerous if they are ignorant. And in political action knowledge is even more required nowadays than good intentions... No man can make up by good wishes for his ignorance of facts.

Batten, T. R., School and Community, London, Oxford University Press, 1959.

It is easy to exaggerate the influence of the school and its effectiveness in introducing new ideas. If people value and use the school, it is because they see how it can serve its purposes. In the United States opposition frequently develops when the school is thought to depart too far from its "proper" and traditional role. Adults will react in opposition when they see that the school in their own community is developing and promoting activities that seem to be a radical departure from the traditional educational program.

When the traditional community begins to learn to value some aspects of the outside culture, the teacher can win real local status and respect if he can help the people to reach their new found goals. Those who feel that the teacher and the school should contribute effectively to community education and development have to be able to convince parents and teachers that it is a practicable idea.

The basis of any attempt at community education through the school must be the teacher's interest in people, his willingness to learn from them, and his desire to help them. As he begins to understand the local needs, he can begin to think out how to interest them in local problems and ways of dealing with them. A very common way of trying to meet problems is to organize community service projects.

In some parts of the tropics, schools have introduced the home project idea into their Young Farmers Clubs. This is a policy in the Sudan and other areas. In other areas the schools initiated programs of hygiene. (Children are organized by the teachers to clean up streets, etc.) By this practical method the parents learn how to cooperate in order to live more healthily.

Campbell, J. McLeod, African History in the Making, London, Edinburgh House Press, 1956.

Supply of teachers: If Africa cannot produce her own teachers the whole educational edifice must crumble, for nobody can do it for her. Teachers from outside Africa may help only in a limited fashion. The supply of teachers will cause educational systems to either expand or stalemate. Teacher supply therefore is an important problem in any future development of a nation.

Status: The problem of African education can only be solved if the status and standing of the teaching profession is unquestioned and if the teachers become jealous of their professional integrity. This status can be attained by offering sufficient rewards.

Teacher Training: At present secondary schools receive priority over teacher training schools. This trend must be reversed until the supply of teachers is adequate.

If education is to fulfill its function, it must be intimately related to the environment in which a person is to spend his life. For the vast majority of Africans that environment will be rural. Africa must always depend on agriculture for the livelihood of her people and for the increased food supply needed by rapidly increasing populations. The test of a soundly acclimatized education is whether or not it succeeds in inspiring societies based on sound economy and providing social amenities, to find outlets for a wide variety of aptitudes and occupations, in which people can become good citizens and develop their talents. The prevailing drift to towns is taken as a symptom of an unacclimatized education and likely to reproduce many of the great evils associated with the nineteenth century drift to towns in Great Britain.

The first problem on the first rung of the educational ladder is that of wastage. Children must be induced to scale the whole ladder till it reaches the platform that belongs to it. While this principle applies to all ladders it is the first that offers the most acute difficulty. Education targets have usually been thought of in terms of an increase in the total number of children at schools. A more important measure of advance is the percentage of an age group who complete a cycle of studies, and not the number who begin it but fall by the way. What is greatly needed are more school leavers who have completed the full course.

Northern Rhodesia has found by experiment that classes of 35 produce more numbers of those completing the course than did classes of 50.

The Cambridge Conference suggested the following remedies to the problem of school leavers: (1) Establish closer relations with parents, (2) Enlist parents cooperation in school affairs, (3) Win the interest of tribal chiefs, (4) Counteract the depressing effect of boredom and drabness in schools, (5) Regulate admissions so that the age of children entering the school, and the age range of the classes offer a reasonable chance of pupils completing the course, (6) Holidays can be arranged to coincide with the main agricultural seasons, and (7) Automatic promotion is recommended; provided that attendance has been regular no child should normally be required to stay in the same class for a second year. This is an antidote to undue retardation which aggravates wastage.

The Cambridge Conference (1952) gave much time to the discussion of the teacher in public life and its attitude may be found reassuring both for itself and as symptomatic of a general attitude to the role of government in education.

Teachers in Africa form a large proportion of the small body of educated citizens whose help is heeded in public affairs. A teacher should be encouraged to play his part in local government affairs as a member of the local authority. The teachers should be given a reasonable amount of leave for such purposes. Local and national politics need the contribution which educated men and women like teachers can make. Teachers cannot combine politics and school work, but it is recommended that they be given leave without pay to enable them to enter politics.

Teacher and financial reinforcements are needed to "prime the pump." You cannot have good teachers until you have good schools or good schools until you have good teachers. In one way or another the pump must be primed. The pumps at some levels will need priming for some years. Some of the areas which will need reinforcements for years to come are:

1. Secondary Schools: Expansion here will be dependent on non-African teachers for several years to come. Such teachers are expensive, but in the early years this expansion is essential.
2. Teacher Training Colleges: Even if a second priority teacher education treads very closely on the heels of secondary education as a claimant for reinforcements.
3. Girls' Education: A great expansion in this field will be needed.

Gagg, J. C., Modern Teaching in African Schools, London, Evans Brothers, Ltd., 1958.

The two chapters on pages 12 and 16 are significant. One deals with "What Children Are Really Like": (1) extremely curious, (2) creative, (3) form into groups, (4) like collecting things, (5) unselfconscious, and (6) bursting with energy. The second chapter deals with the subject of "What is Wrong With Old Methods": (1) The Classroom, as it is; as it might be, (2) The Children, as they are; as they might be, (3) The Teacher, as he is; as he might be, and (4) The Timetable, as it is; as it might be.

Hodgkin, R. A., Education and Change, London, Oxford University Press, 1957.

The training of teachers is near the heart of our problem. If we could only be sure of being able to produce large numbers of devoted, creative teachers, how much could be achieved. The English Training College and the African Training College share many aims. But there are differences. One of these concerns the basis of a teacher's confidence and another concerns the nature of the problems which he faces.

A young African teacher teaches from a far less secure platform than his English counterpart. His school children are on the whole more eager too. In both situations the teacher needs confidence. His training is too limited to supply this.

The International Bank for Reconstruction and Development, The Economic Development of Nigeria, Baltimore, The John Hopkins Press, 1955.

Only 20,300 were enrolled in general secondary schools in 1955, compared to over one million now in primary schools; although secondary education is the basic preparation for most responsible jobs and is mandatory for any type of professional training. A doubling of the secondary school enrollment by 1960 is the goal, but it is doubtful that this goal can be achieved, because of the difficulty of obtaining qualified teachers. The projections are based on an annual 10 per cent increase except in the North where the lack of secondary schools necessitates an extra effort and an annual increase of 15 per cent is projected.

Secondary school instruction is not now geared to the needs of the Nigerian student body and should be reoriented accordingly. More emphasis should be placed on chemistry, biology, and physics (preparatory to training in medicine, health, and nutrition), agriculture and handicrafts, and on such commerical and clerical subjects as bookkeeping, commerical law, shorthand and typing.

Parker, Franklin, African Development and Education in Southern Rhodesia, Columbus, Ohio State University Press, 1960.

A summary of education problems must begin with the weaknesses of the teaching force. After 60 years of effort the untrained half of 12,000 teachers have eight or fewer years of education. The other half has about ten years of training. The high proportion of men to women teachers (about seven to three) is not sound on the elementary level. If the ratio were reversed, the children might find a gentler atmosphere. Southern Rhodesian teachers serve approximately 500,000 pupils. Teacher drop-outs, frequent job changes and inadequate skills acquired in two years of teacher training, create a continuing problem in the maintaining of an adequate teaching force.

Southall, Aidan, Social Change in Modern Africa, London, Oxford University Press, 1961.

This volume presents some of the findings of the first seminar which met for ten days at Makerere College, Kampala, in January, 1959. Its subject: Kinship, Status and Neighborhood under modern economic conditions in Tropical Africa. Chapter 6 in Section 2 deals with facets of education. In it the author asks four questions: (1) What are educated Africans?, (2) We often speak of the educated African elite; is this a proper usage of the term elite?,(3) Is there an educated class? and (4) Are educated Africans a group or a category?

The author defined educated Africans as those Western educated Africans who are professionals. He further feels that the word elite has a considerable power component which is not necessarily justified when we speak of Africans. He answers the questions concerning are educated Africans a class, group, or category by weighing these terms against a collection of three things, communication, interaction and awareness, all of which are necessary in a group. The author feels that educated Africans are not a group in this full sense; they do not communicate, interact, etc. in an adequate way.

## Documents

Her Majesty's Stationery Office, Survey of Development Since 1953, (Command Paper 1149), London, Her Majesty's Stationery Office, 1960

The curriculum in Nyasaland is basically similar to that in European schools. The vernacular is taught throughout and is the principal medium of instruction in the junior primary school. English becomes the medium from Standard IV, although it may be used some in the upper junior classes. An emphasis is placed on rural science and handicraft, particularly in the senior primary school.

United Nations, The Trust Territory of Somaliland Under Italian Administration, New York, United Nations, 1952.

Public education was founded during World War II, and as a result the Somalia's teacher's background of book knowledge is very slight. A compromise teacher training program is as follows: The trainee spends a full morning, each school day, as an assistant in one of the elementary schools in Mogadishu and four hours of class work in the evening for the betterment of his own knowledge in Arabic, Italian, history and geography, mathematics, and hygiene. Special refresher courses held in the summer of 1951 were very successful. More such programs were planned for the following summers. A series of special weekly classes are held for teachers and trainees where they spend one hour in "Theory of Teaching" and two hours in a teacher demonstration seminar.

The U. N. Committee for Somalia made the following suggestions for teacher training:

1. More attention should be paid to the methods used in teaching in the various age groups in elementary schools.
2. Proper supervision of teachers in training practice should be maintained.
3. Unsuitable teachers should be weeded out.
4. It is recommended that the hours in practice teaching be reduced and class instruction increased.
5. The teaching of games should be included in the curriculum.

Periodicals

Armour, Charles, "School Broadcasting: A Review of Progress and Problems in Nigeria," West African Journal of Education, Vol. 5, 1961, pp. 82-86.

The author suggests that the benefits of school broadcasting were:

1. To enlarge the inadequate background, general knowledge and cultural experiences of the listeners.
2. To support the teacher's efforts.
3. To help combat the view that the purpose of education is to gain certificates.

The most important question centering around education via the radio is whether the students can hear the school programs without much difficulty. A second problem concerns the coordination of radio programs for schools and the teachers own lessons. Teachers request that the broadcasts follow closely the teaching syllabuses.

Barnard, G. L., "Gold Coast Children Out of School," Oversea Education, Vol. 28, 1957, pp. 163-172.

A study noted that teachers in the Gold Coast are unaware of the personality dynamics of their pupils. Also the teachers failed in many instances to structure lessons in order to be meaningful to the child. These factors have a great deal to do with the problem of school leavers in the Gold Coast.

This study conducted by the University College of the Gold Coast was an attempt to find out on a limited scale what were the ambitions and interests of middle school children. The object was to provide information for teachers which would assist them in teaching in a meaningful way. The data for this study is listed.

Bowman, W. G., "English Language Teaching in Africa," Oversea Education, Vol. 32, 1960, pp. 127-137.

The author, who served as the senior English master in the Arab secondary school in Mombasa, is advocating a change in English instruction from a subject oriented point of view to one which is experience-centered. He advocates that:

1. English should be introduced to the child only after he has gained a competence with writing his local language.
2. The teaching of English should be geared to the needs of the local culture instead of teaching English designed purely for formal study.
3. Rote vocabulary training, which is purely literary and not meaningful to the African, should be abolished.
4. The basis for vocabulary study should be: --is the vocabulary meaningful in the student's culture, and for his betterment socially?

Bowman advocates that the first two years of English be entirely oral and concerned with items of communication.

Cameron, J. A., "Broadcasting and Teacher Training in Tanganyika," Oversea Education, Vol. 29, 1957, pp. 65-68.

This article reports on the use of radio in Tanganyika by the Education Department. A pilot broadcasting radio scheme was begun in 1944. At present the radio broadcasts have two aims:

1. "to attempt to end the isolation resulting from the very nature of the country";
2. "to attempt to promote an agreed attitude and informed consensus of opinion towards the professional training of teachers..."

The present broadcast is beamed to the various teacher training colleges. The talks are in the form of a series of discussions between three members of one of the teacher training centers. Each member tried to present a particular point of view, i.e. (1) liberal views toward future education, (2) the short comings of rash and inexperienced teachers, and (3) a conservative point of view.

Darke, Marion, "The Education of Girls and Women in British Somaliland," Oversea Education, Vol. 30, 1959, pp. 160-163.

This article is largely a report of the opening of a girls school among the Somali people. The success of this school was largely due to the Principal who insisted on combining plenty of housecraft and elementary needlework with academic work.

In the course of time, men began comparing academic attainments of the girls with those of the boys. The girls were by no means behind the boys and as a result the Somali no longer want proof of the girls' ability to learn.

Dress problems were eventually solved by the Somali themselves. They suggested that the school girls dress like their European teachers while in school. This will eventually lead to the overcoming of several cultural problems dealing not only with dress but with problems of mixed company in school.

"Education in Ethiopia," Ethiopia Observer, Vol. 2, May, 1958, pp. 130-137 (as quoted in African Abstracts, Vol. 10, 1959).

The scope of the educational program provides for the training of students from elementary schools through the bachelor degree at the University College of Addis Ababa. From the outset, Ethiopia has been handicapped by lack of a nucleus of trained native educators. Thus foreign teachers from the United Kingdom, the United States, Canada, Sweden, Egypt, India and France have been employed in large numbers. Subsequently Western educational practices ill-adapted to the needs of Ethiopian children were implanted.

Problems facing the Ministry of Education are:

1. The need to stabilize the teaching force through increased increments.
2. A need to increase the production of teaching materials.
3. A need to expand the elementary school structure.

Gleave, J. T., "Teacher Training in Uganda," Oversea Education, Vol. 29, 1958, pp. 162-169.

The author, who was the education officer in Uganda, reports on the progress of upgrading teacher education in Uganda. In attempting to increase the outflow of teachers from teacher training schools, Uganda started a system whereby they took 36 pupils who had completed their Primary 6 and put them in a two year pre-teacher training course. No examinations were given at the end of this course and the training college took the responsibility of grading these students. These students then joined incoming students who had passed examinations for the Primary 8 level.

Interesting results have come from such a scheme.

1. In teacher training colleges no academic exams are given; students are graded on how well they teach.
2. There appears to be no difference in the teaching ability of the two types of students--the pre-teacher trainees and those who pass Primary 8 exams.

Added results: the output of teachers has been doubled without sacrificing quality.

Gwilliam, Freda H., "The Challenge of Education in British Overseas Territories," African Affairs, Vol. 57, 1958, pp. 99-109.

The challenge to education comes from all directions:

1. The most difficult challenge comes from finance. In this area administrators face the problem of (a) what people need, or (b) what they can afford.
2. Another difficulty is that of geographical features. Many children have to walk too far to get to school and still do their best in school.

3. The challenge of standards. Africans set high standards for their children, thus educating only an intellectual elite.

The challenge to education in Africa can best be met in partnership--partnership between all agencies concerned in education. The challenge to education is to give to Africans the tools for doing the job of education for their children.

Hadfield, J., "History in an African Secondary Schools," Oversea Education, Vol. 28, 1956, pp. 122-127.

This article describes a particular school (The Munali School) in Northern Rhodesia. The types of buildings are mentioned, the approximate length of the school terms and other general background information is given. The second section of the article discusses curriculum for African secondary schools.

Finally, differences between European and African secondary students are noted. Some of these are:

1. The differences in ages between the two races at the same academic level.
2. Africans generally are more pleasant and polite.
3. Their motivation for learning appears higher than their European counterpart, and
4. African students manifest a keener interest in politics.

Hey, P. D., "The Rural Zulu Teacher in Natal," Comparative Education Review, Vol. 5, 1961, pp. 54-58.

The Zulu teacher is caught between traditional and Western concepts of education. Zulu people distinguish between (imfundo) education in the Western sense and (imfundiso) the bringing up of a child to adulthood. The teacher is an innovator; hence he is constantly watched by rural people. Some of the cultural problems faced by teachers are:

1. The traditional culture requires absolute respect of elders. Adults may not be questioned or disagreed with. Female teachers are at a disadvantage because of the submissive role of women in the Zulu culture.

2. Zulu teachers lack the habit of reading widely, which tends to narrow his frame of reference. This results in rote type teaching.

3. In present school systems the child learns Western skills, and not the skills he will need in his rural habitat.

Howell, D. R., "The Status of Teachers in Nigeria," Oversea Education, Vol. 30, 1958, pp. 102-109.

This article deals with the role of the Nigerian teacher in society. The author, a member of the Western Nigeria Education Service, is concerned with the status of teachers in Nigeria. He feels it needs to be raised or the teaching profession will dwindle into a mediocrity and take with it the hopes of emerging Nigeria.

Howell points out that Nigerian schools are the chief agents of change, and unless the status and caliber of teachers are raised, change will be hampered. Industry and government and other demands offer greater dividends for manpower and teachers fall prey to their offerings. The result is a lowering of educational standards.

Traditional and Western cultural patterns create tensions in the school and the teacher is in the middle of those tensions, and often is the object of the disrespect in the community. Nigerian teachers need a profession which will command respect and be able to stand on its own feet.

Ifaturoti, M. A., "Science in Secondary Schools," Oversea Education, Vol. 30, 1958, pp. 133-135.

The teaching of science in Nigeria is relatively new when compared with such subjects as history and Latin. There are many reasons for this, among which is the thought that science is a tool of some sinister forces of evil. The teaching of science has emerged with the appearance of nationalism in Nigeria. Nigerians attribute the material strength of European countries and their technological pre-eminence over Africa and Asia to science. As a result a keen interest has emerged for the teaching of science in secondary schools.

The greatest problem confronting the teaching of science is not the lack of equipment and shortage of staff and funds, acute as these are, but it is rather a lack of clear-cut purpose for which science must be taught.

Kiernan, Irene S., "Queen's School for Girls, Ede, Western Nigeria," Oversea Education, Vol. 32, 103-111, 1960.

This article reports an interview with Miss Kiernan, the principal of Queen's School for Girls. Miss Kiernan stated that the aim of this 300 girl school was to "fit the girls for life in the community by giving them the best of both Yoruba and European culture."

Milne, F. Douglas, "Automatic Promotion in Northern Rhodesia," Oversea Education, Vol. 29, 1957, pp. 49-53.

This article deals with the problem of automatic promotion of pupils in early elementary grades (Standards) in schools in Northern Rhodesia. The recent practice of automatic promotion has had some significant results. Some of these results are:

1. A far greater percentage (80 per cent) of incoming students complete their education through grade 4 (Standard II) than had been the case heretofore.
2. It was found that it was better for students to know a little of the contents of grade 4 curriculum than to be kept in the second grade because he had not mastered that work.

To improve the quality of teaching, fewer examinations are given and classes are limited to 35 per class.

Moore, Gerald, "Literature in Nigeria," Adult Education, Vol. 28, 1956, pp. 195-199.

The author, an Englishman tutoring Nigerians in English Literature, found large gaps in the understanding of literature of Nigerian University students and British University students. The largest gap was in applying learning to Nigerian situations. One class period he asked his students to present him with vernacular material under the broad heading of folk tales, ballads, work songs and historical legends. After the initial shock of surprise at such a request they responded well and with some very interesting material. The professor then showed the class how the traditional material could be matched from European sources and endeavored to give them a vision of the great substratum of common myth, ritual and belief which underlies the literature of the world. This type of teaching had meaning for the Nigerian students.

Owen, J. W., "Physical Education in East African Schools," Oversea Education, Vol. 28, 1957, pp. 173-174.

This article, written by a staff member at Makerere College, deals primarily with the deficiencies and needs of physical education in East African schools. Among the noted short comings are:

1. There is a need to have individual class level physical exercises rather than having the entire school have P.T. at the same time.

2. Most of the activities in this kind of class are imported into East Africa. The author feels there could be greater enjoyment if local dances, etc. were incorporated in these exercises.

3. Then there is the perennial problem: Who will teach these classes?

Page, A., "Student Self-Government at Busubizi College, Uganda," Oversea Education, Vol. 32, 1960, pp. 2-19.

This is a report on an experiment in student self-government in a teacher's college in Uganda. The mechanics and responsibility of the 27 member Student Council are enumerated. Perhaps the most important aspect of this experiment is the assumption that those students who refused to cooperate with the student government and took a hostile attitude toward its decisions would not become good teachers. For many students, the art of cooperation was learned, thus giving them invaluable training for the future. The responsibility for various functions of the college tended to produce real leaders who might otherwise have gone "undiscovered".

Parker, Franklin, "Education of Africans in Southern Rhodesia," Comparative Education Review, Vol. 3, October, 1959, pp. 27-30.

Lack of teacher training has been the greatest weakness of African education. In 1934, 94 per cent of the teachers were untrained, 70 per cent in 1950, and 50 per cent in 1958. A government teacher training school was opened in 1956. In 1960, one half of 12,000 teachers have fewer than eight years of education. The average monthly salary for trained male teachers in 1934 was $9.52; 1945 it was $14.11, and in 1952 it was $15.40.

By 1960 Southern Rhodesia hopes to produce enough trained teachers to provide:
1. Five years of education for all children.
2. Doubled enrollment in the upper elementary grades.
3. Expanded secondary, technical, vocational, and commerical school facilities.

Shack, William A., "Organization and Problems of Education in Ethiopia," The Journal of Negro Education, Vol. 28, 1959, pp. 405-420.

Factors underlying the government's policy of turning to many nations in the recruiting of educational personnel are understandable in these terms:
1. First, in the urgency to restore education in Ethiopia it was necessary in the formative stages to secure teachers regardless of national group.
2. Second, the government policy was to gather teachers from as many different cultural backgrounds without allowing the single traditions of any one group to become an influencing factor in Ethiopian culture; this scheme has been a failure.
3. Finally, there is a need for the stabilizing of the teaching force and for uniformity in curricula.

The Times Educational Supplement, "Foreign Teachers in Ethiopia," The Times Educational Supplement, Vol. 2149, July 27, 1956, p. 979.

As in every country and in every school, every boy is an individual who reacts independently to a given situation. In all Ethiopian boarding schools there is a sharp distinction between new boys and seniors. Strong tribal and family loyalties are evident because spying and reporting on the activities of members of rival feudal parties are favorite pastimes.

Most school boys think little about their future careers. White collar positions are sought as a means of exerting ones own social position. Admiration among Ethiopians goes to the man who wields power, regardless of the means he might have used to obtain it. Authority is admired and respected.

The Times Educational Supplement, "Journey to Tajura," The Times Educational Supplement, Vol. 1999, August 31, 1953, p. 730.

The school visited had one class, taught by a man. All ages of scholars listened to the lectures. Students successfully completing seven years of schooling are then eligible for entrance to the university. University students are classified in three groups: (1) those in the lowest grade group are trained to be elementary school teachers, (2) those in the middle group, (IMANS), and (3) those with highest marks become teachers or judges.

The Times Educational Supplement, "Problems of Appreciation," The Times Educational Supplement, Vol. 1835, June 30, 1950, p. 517.

The reporting correspondent gave an account of the findings by Dr. Gurrey, Head of the English Department at the Gold Coast University College. Dr. Gurrey was interested (1) in assessing the quality of undergraduates' command of English, (2) in testing their appreciation of literature, and (3) in knowing if appreciation led on to some kind of evaluation.

Some of Dr. Gurrey's findings were:

1. African students had problems of comprehension, not just the dictionary meaning of some of the words, but of the full content of sentences, phrases, or verses.

2. Figurative language caused problems.

3. A third problem concerned rhythm and word sounds. The majority of students failed to distinguish the different rhythms with any precision.

4. A more serious problem was that some students were unable to control the emotional response to poetry.

## VOCATIONAL, TECHNICAL AND SPECIAL EDUCATION

### Books

The International Bank for Reconstruction and Development, The Economic Development of Nigeria, Baltimore, The John Hopkins Press, 1955.

There are seven trade centers in Nigeria. The I.B.R.D. Mission suggests that they all be reorganized and suggests the following pattern for reorganization:

1. All courses should be uniform in length, preferably five years. Present short courses should be strengthened with supporting subject matter and combined if necessary with related trades. (masonry and plastering, plumbing and sheet metal work)

2. A new class should be admitted each year and the enrollment of the schools increased fivefold. A substantial increase in boarding and hostel accommodations will be required, although not as great as the proposed increase in enrollment would suggest, since about one-fifth of the students will be away at any given time on the on-the-job training programs suggested.

3. When the program is fully developed, a class should be graduated each year. This would provide industry with a dependable source of talent on an annual basis.

4. A good general foundation should be provided for by two years of basic instruction in English, mathematics and social sciences. The first two years of instruction given to all students in common will economize on instructional costs.

5. Specialization should begin in the third year. The program for this year should develop skill in handling tools and instruction in theoretical trade subjects.

6. A "sandwich" program of training, combining residential instruction and on-the-job training, should be developed. These phases should be offered in periods of six months each. The cooperation of industry must be sought since the actual conditions of industry will provide a more suitable environment for instruction than that obtained at the trade center.

Although several domestic science centers for women are planned, few are in actual operation. They are seriously needed.

Documents

Embassy of Egypt, Education in Egypt, Washington, Embassy of Egypt, 1955.

Physically handicapped children are being cared for by the Ministry of Education. There are two schools for the blind, where the latest methods for teaching the blind are used. Four schools are open to the deaf and dumb.

Her Majesty's Stationary Office, Survey of Developments Since 1953, (Command Paper 1149), London, Her Majesty's Stationery Office, 1960.

Northern Rhodesia. The number at special schools in Northern Rhodesia are shown in the following:

1. There are eight schools for the blind with 222 boys and 58 girls or a total of 280 pupils in attendance.
2. There are five schools for lepers with a total of 128 pupils.
3. There is one school for the deaf and dumb which has a total of 23 pupils.

There are no African schools for physically handicapped or mentally retarded children in Northern Rhodesia. The children who require institutional care are sent to homes in Southern Rhodesia. The Northern Rhodesia Society for Physically Handicapped Children organizes domiciliary teaching services for mentally retarded children in the Copperbelt area, and steps are being taken by voluntary agencies to provide residential facilities for mentally handicapped children of all races. The recently formed Lusaka Society for African Cripples organizes social case work for crippled children in the Lusaka area.

Nyasaland. Government grants are made to two territorial schools for the blind which offer courses at the primary level and in respect of a certain number of Nyasaland pupils at a similar center in Northern Rhodesia. A further center offers training in practical subjects to older pupils.

Southern Rhodesia. At present four schools cater to blind and physically handicapped pupils, namely: the Zimuto School for Blind, the Margenster and Lareto Schools for the deaf and dumb, the Jairos Jiri School for the Blind and Physically Handicapped which was started some years ago by an African, Jairos Jiri, M. B. E. Largely by his own efforts, he has interested people of all races in this enterprise, and as a result of generous grants made by commercial undertakings, the municipality and various trusts, the school is now accommodated in well-equipped modern buildings.

UNESCO, World Survey of Education, Paris, UNESCO Publication, 1955.

Angola. Angola faces three main educational problems. They are:

1. The extension of schooling for natives. The need to assist mission schools by a subsidy grant.
2. Construction and equipment of new primary schools to meet the extraordinary growth of the "civilized" population through immigration.
3. To establish vocational schools at lower and secondary levels. This need is pointed up by the increasing demand for this type of schooling.

French Somaliland. A rehabilitation center has been opened at Obocok.

Republic of Congo. At Brazzaville there is a rehabilitation center for juvenile delinquents, where detained children are given elementary courses in education. Two centers for intensive vocational training, operating under the supervision of a psycho-technical mission, train successfully screened applicants in an intensive course in various vocations. All of the teaching staff is carefully chosen and has received special training by the Ministry of Labor.

Southern Rhodesia. Provisions for higher grade mentally deviate children are made by special classes. The lower grade deviates may be sent to special institutions in the Union of South Africa. Similar provisions are made for the physical deviates.

A full time educational psychologist has now been appointed to give advice in the field of special education.

Togo. The "Tove-Palcme Centre" for supervised rehabilitation opened in 1952. The timetable provides for manual instruction in the workshop during the morning, general educational classes in the afternoon, and gardening in the evening.

Union of South Africa. State residential special schools have been established for the physically handicapped. At two of these schools, medical and remedial treatment is provided. Classes for the mentally subnormal, hard of hearing, partially sighted and children with speech defects, are conducted.

Large grants-in-aid are received from the Education Department by special schools for the blind, deaf, and epileptic.

United Nations, 1960 Report on Tanganyika, New York, United Nations, 1960.

There are two trade schools and one technical institute in the territory, built and equipped largely from colonial development and welfare funds. The trade schools provide three years full time training in skills associated with building and engineering immediately following satisfactory completion of eight years general education. This three years of trade training is part of a five year apprenticeship scheme, the remaining two years of which are spent in indentured apprenticeship within industry. Each school can accommodate 600 pupils. The scheme has, according to the administrating authority, proved to be very successful.

United Nations, The Trust Territory of Somaliland Under Italian Administration, New York, United Nations Publication, 1952.

For vocational schools, the U.N. Committee recommended:

1. That the preparation of hides and skins, weaving and the teaching of medical and veterinary assistants are all part of vocational training, all other forms of teaching be classifed education.

2. That specialized training be provided for the following classes of people: (a) the workman, (b) the foreman, and (c) the professional man.

Technical training is provided in four areas.

1. Wood and metal craft classes are maintained in a Catholic mission. Classes begin at 6:30 and 11:30 a.m.; approximately 60 boys are in attendance.

2. Mechanical training is provided by the Aeronautics Service and is intended to provide personnel for the various specialized services connected with aviation, e.g. motor mechanics, fitters, radio, and meteorology.

3. Various forms of training or apprenticeship are found in veterinary stations, public works departments, hospitals, and government offices.

4. There is a two year course for hospital dressers.

## BIBLIOGRAPHIES IN AFRICAN EDUCATION

Africa South of the Sahara, U. S. Department of Health, Education and Welfare, Office of Education, 1956.

A classified and annotated bibliography directed primarily to elementary and secondary school teachers.

American Universities Field Staff, A Select Bibliography, New York, Vance Weaver Composition Inc., 1960.

This is a select bibliography which is organized by major geographic areas of Asia, Africa, Eastern Europe and Latin America. Subject divisions are to be found under the geographic areas.

Doyle, Henry Gratten, Education and Its Environment in the United States and Overseas, Washington, International Cooperation Administration, 1959.

This work is a selective bibliography of books and articles on American and foreign education and their respective backgrounds. A section is devoted to African education.

Floyd, Barry N., Africa: A Selected Bibliography, Hanover, Dartmouth College, 1960.

This listing of African source materials is intended to assist those who wish to broaden their knowledge of the African continent, particularly Sub-Sahara Africa.

Forde, Daryll, Selected Annotated Bibliography of Tropical Africa, New York, International African Institute, 1956.

This is a part of the Twentieth Century Fund's survey of tropical Africa. Under each country's name is a section devoted to education.

Nussbaum, Mary, A Selected Bibliography for Literacy Workers,

Hartford: Kennedy School of Missions, Hartford Seminary Foundation, 1958.

This bibliography has special reference to Africa. It gives general works in this area and deals with specific areas such as: the construction of primers, literacy campaigns, teaching aids, etc.

U. S. Department of Health, Education and Welfare, Information on Education Around the World, Bulletin No. 25, September, 1959.

This bulletin gives a selected bibliography of recent materials related to international education. Subjects covered are:

1. Conferences, meetings and seminars,
2. Cultural and cross-cultural relations,
3. Human rights,
4. International organizations,
5. International understandings,
6. Literacy and adult education,
7. Periodicals, and
8. Statistics.

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